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BOSTON UNIVERSITY
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Thesis

THE PSYCHOLOGY AND METHOD OF PERSONAL YOUTH GUIDANCE

by

Willard J. Rand, Jr.

(A.B. Bates College 1934)

Submitted in partial fulfillment of the

requirements for the degree of

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OF

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I N T R O D U C T I O N

Purpose of thesis and methods used

.....

The central purpose of this thesis is to set forth a sympathetic understanding of young people and their problems and then to suggest some ways in which they may be guided as they face their problem situations.

The methods used in developing the thesis are as follows: first, there is a consideration of the need of youth guidance as it exists today; second, youth in terms of its major characteristics is discussed; third, with this as a background, principles ~~i~~ninvolved in youth guidance are examined and their relationship to the guidance of youth considered; fourth, a procedure for youth guidance is suggested by which one might understand and help the youth to find himself and fifth, four case studies of local young people in the church are introduced in which the principles set forth in this thesis were utilized.

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The Psychology and Method of Personal Youth Guidance

Preface

The words of Spinoza, "Neither condemn nor ridicule but try to understand"¹ serve as a fitting expression of the spirit that motivates the writing of this thesis. It is only as we understand others - becoming more concerned with causes than with results - that we shall be able to render a fitting service to a despairing age. With reference to youth this need is of vital significance which I hope this thesis will show.

What do we understand by the term "guidance" and what are its exact limitations? "To guide means to indicate, to point out, to show the way. It means more than to assist. A man falls on the street; we assist him to get up but we do not guide him unless we help him to go in a certain direction. The synonyms of to guide are to lead, to conduct, to regulate, to direct, to steer. These synonyms have each a slightly different shade of meaning. To steer is a word used originally to indicate the process of directing a ship by means of a rudder. To direct means to give attention to, to point out. In general, to guide implies help that is more of a personal nature than either to steer or to direct."²

¹Thomas, W.I. The Unadjusted Girl, Forward Page
Boston, Little Brown & Co., 1927

²Jones, A.J. Principles of Guidance. Pp. 20-21
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I. The Present Day Need of Youth Guidance

Youth today faces a bewildering and complex society. They are compelled with terrific rapidity to make adjustments which their parents and grandparents never dreamed of making. The machine age with its inevitable problems of training and job finding, the new freedom of youth, the excessive recreational demands, the uncertainty of home building in times of economic insecurity -- all these potent difficulties and others bring youth headlong into situations where some type of guidance is needed; where the counsel of those older in experience and outlook may sympathetically guide them in making the necessary adjustments for happy, wholesome and creative living. As has well been said, "Guidance is founded upon the principle of the conservation of human life and human energy; it is based upon the fact of human need.....To a greater or less extent we all need the assistance of others.....Young people, especially, are not capable of solving life's problems successfully without aid. Many critical situations occur in our lives, situations in which important and far reaching decisions must be made and it is very necessary that some adequate help be provided in order that these decisions may be made wisely."^I

A. In facing personality problems

Young people are not generally endowed with even temperaments, freedom from behavior difficulties and those personality traits

^I Jones, A.J. The Principles of Guidance, P. 3
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A. In facing personality problems

Young people are not generally endowed with even temperament, freedom from behavior difficulties and those personality traits

that are conducive to integrated living. Many of these personality difficulties can be solved: unwise compensations can be changed to wise compensations; causes of regression can be uprooted and a new forward spirit can be initiated; repressions can be sympathetically understood and adjustments made. But while a few of the unfortunate young people come into hands of wise counselors, the large majority go untouched and ~~must~~ go through life -- the victims of their own ignorance. Consider the case of Lillian Staples^I whom we shall discuss in detail under our case studies. She is domineering, hateful, deceptive, ruthless; yet she may also be the very antithesis of these traits under different circumstances. Her personality difficulties are numerous; notwithstanding, some wise counseling has helped her and continued patience, sympathy and understanding will help her more. Without some guidance Lillian will be a girl with a country ? *without* and a problem child even in adult life.

B. In meeting social responsibilities

Youth can not escape being members of the social group. They are born into a social pattern and eventually accept it with more or less complaint. There are those few, however, who become aliens in any culture. Some are the offsprings of broken homes and look with questioning eyes upon any gestures of affection and understanding. Others seem at loss as to ways in which they may become acceptable members of society.

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Staples, Lillian. From writer's own files of case studies

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Conditions under which youth live often create within them a sense of inadequacy for meeting life. Such factors as continued failure in school, the superiority of some sibling, lack of faith on part of the parents, and the memory of misdeeds which they have never been allowed to forget are often the incipient causes for poor social adjustments. Consider the story of Bessie as related to us in Sadler's Piloting Modern Youth. Bessie lived in a small town; her mother was nervous, irritable, high strung. She was continually giving the child tasks beyond her ability to carry out and, of course, she failed. Other tasks might have been done if the mother had been patient, but she was too irritable for that. Often she would remark, "It takes longer to show you than to do it myself. What makes you so dumb?" Thus the child grew increasingly inferior -- acting queerly -- and added to her mother's suspicions. One day the mother related a sex incident gleaned from the neighborhood gossip and this, for the first time, made her daughter sex conscious. She could no longer be frank with her mother as she had been. On one occasion later her mother said angrily to her, "Well, I know just what will happen to you. You are going to turn out bad. I don't expect anything else. You have started it already." This nearly completed the estrangement; when the girl heard of another girl who had "turned out bad", she knew what it meant. She boarded a train for Chicago with the sole intention of completing her ruin; only the fortunate intervention of a social worker saved her from her mother's

Conditions under which youth live often create within them a sense of inadequacy for meeting life. Such factors as continued failure in school, the superiority of some sibling, lack of faith on part of the parents, the memory of accidents which they have never been allowed to forget are often the independent causes for poor social adjustment. Consider the story of Beata as related to us in Beata's Placid Mother Youth. Beata lived in a small town; her mother was nervous, irritable, high strung. She was continually giving the child tasks beyond her ability to carry out and, of course, she failed. Other tasks might have been done if the mother had been patient, but she was too irritable for that. Often she would remark, "It takes longer to show you than to do it myself. What makes you so dumb?" Thus the child grew increasingly inferior -- acting queerly -- and added to her mother's suspicions. One day the mother related a sex incident gleaned from the neighborhood gossip and this, for the first time, made her daughter sex conscious. She could no longer be frank with her mother as she had been. On one occasion later her mother said angrily to her, "Well, I know just what will happen to you. You are going to turn out bad. I don't expect anything else. You have started it already." This nearly completed the estrangement; when the girl heard of another girl who had "turned out bad", she knew what it meant. She boarded a train for Chicago with the sole intention of completing her ruin; only the fortunate intervention of a social worker saved her from her mother's

folly and her own unsocial attitudes.

C. In securing an education

No youth can expect to compete successfully with others in securing a satisfying vocation unless he has had at least a high school training-realizing, of course, that there are always exceptions. Conditions of our forefather's time no longer exist. Expenditures for educational facilities are assuming larger proportions yearly as the public mind increasingly realizes the need of an educated democracy..."...The American people are convinced that education is a national asset, that it pays to keep children in school as long as possible.....The educational level demanded of citizens today is higher than ever before;.....in order to succeed today, it is more necessary for a boy or girl to have a high school education than it was in colonial times for one to know how to read or write."¹

Though our high schools are available to all youth, many find it exceedingly difficult to secure their education. Home conditions and environments often retard what otherwise might be natural growth. A sense of inferiority created within the home circles carries over into high school life with disastrous consequences. Many of our youth simply fail in the high school course because of some ingrown antipathy that may have started early in grammar school days. Often, students are not aware

Jones, A. J. The Principles of Guidance, P. 16
N.Y.-London. McGraw Hill Book Co., Inc. 1930

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of their natural aptitudes and are failing because they are not taking courses suitable to their particular likes and dislikes. To meet such obvious difficulties, we have a growing interest in aptitudes and aptitude testing. The work of Dr. Johnson O'Connor of the Human Engineering Laboratory (Stevens Institute) may be cited as an example. By the use of a series of worksample tests, natural aptitudes can be discerned as early as in the nine or tenth year although more accurately discerned early in the high school years. It was my privilege to talk with Dr. O'Connor recently and he explained in detail how successful he had been in discovering natural abilities in tests given to thousands of children and young people all over the country.

Consider the case of Russell Overland^I who though he had brilliant siblings is a complete failure in school. I sent Russell to the Boston office of the Human Engineering Laboratory where he took the tests; Dr. O'Connor personally analyzed the results. As a result of his suggestions, Russell is to enter the Bloomingfield Agricultural School this fall. The courses suit the particular interests of Russell and should help him to make rapid advancement in scholastic standing.

Consider how vital some form of guidance would have been in the story of John, and there are many like him. "John was in his senior year in high school and doing well when he suddenly decided that he had enough education. He left school

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to accept a position that paid \$15.00 a week and that seemed to him desirable. A few years after this he had an opportunity to secure a very desirable and lucrative position, but he could not qualify for it because of lack of education. He then saw, too late, the mistake he made in leaving school."¹

D. In religious thinking

The open mind of childhood becomes a questioning, doubting mind as childhood broadens and develops into adolescence. Starbuck in his monumental book The Psychology of Religion points out to us the doubts which are particularly disturbing. In their order of importance they are:

1. Doubts about the authority or ~~ins~~piration of the Bible.
2. Doubts about the divinity of Christ.
3. Doubts about the generally accepted attributes of God.
4. Doubts about the existence of immortality.²

Youth with its rapid expansion of growth in all directions during this period needs the wise counseling of those who have been through similar periods in their adolescent days and have come through with a victorious faith and a vital religion. In a scientific age and a day of technological advancement, without such wise counseling youth could very easily lose its course, and say farewell to what they consider religion. Thousands have done so, many more thousands will.

¹Jones, A.J. The Principles of Guidance, P.4
New York and London, McGraw Hill Book Co., Inc. 1930

²Starbuck, E.D. The Psychology of Religion
London, Walter Scott Publishing Co. 1899

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Jones, A. J. The Principles of Guidance, P. 4
New York and London, McGraw Hill Book Co., Inc. 1930
Starbuck, E. D. The Psychology of Religion
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E. In Vocational Problems

A highly satisfying vocational adjustment strengthens and stabilizes the growing individual whereas on the other hand "a lack of vocational success is undoubtedly a causal factor in mental ill health. If an individual is a failure in his vocational life, all the rest of his experiences are out of true perspective. Young people today as in past generations have some very definite difficulties when it comes to vocational choices. Some of these (are) as follows:

1. There is a great deal of vocational vamping. (The process by which representatives from various fields seek to induce promising young men to join their ranks)

2. Young people are often coerced into a given vocation by parents who feel that they have a right to make vocational choices for their children.

3. Many young people have the idea that they can succeed in only one vocation (whereas).....there is practically no limit to the variety of skills which an individual can develop.

4. Some young people have the idea that certain vocations are held in higher favor by God than others."^I

Adding to this list, it is becoming more and more difficult for graduates of our schools to enter the work of their choice--for either the profession or business is overcrowded or else it offers too small a remuneration to challenge one's enthusiasm. Again, most young people have no chance to familiarize them-

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selves with all the possible fields into which they might enter-many of them small, but offering real opportunity for advancement and self expression where there is sufficient interest. It behooves us then to realize that adequate social functioning on the part of youth results when they are able to meet satisfactorily their vocational demands.

F. In developing a philosophy of life

Youth obviously needs guidance in this confusing age as to that kind of a philosophy of life that will enable them to "live most and serve best". In their daily contacts, countless ideas and philosophies are moulding their own immature opinions. If it is obvious that confusion characterizes much of the adult thinking of today, how much more must that be true of adolescent thinking. The conflict of divergent ways of determining truth can easily become intense. The approach that young people make to the formulation of a happy philosophy of life will determine in a large measure the nature of their outlook in later years. Knowing this what Cooley says is decidedly true, "Every person at every stage of his growth is free or unfree in proportion as he does or does not find himself in the midst of conditions conducive to full and harmonious personal development."^I

The schools are grounded in worshipping at the feet of factual information; the churches and youth programs so often idealize life that youth can not carry over the teachings of

^ICooley, C.H. Human Nature and the Social Order quoted in Boorman, W.R. Developing Personality in Boys. P.393-4 New York. MacMillan Co. 1929

themselves with all the possible fields into which they might enter—many of them small, but offering real opportunity for advancement and self-expression where there is sufficient interest. It behooves us then to realize that adequate social functioning on the part of youth results when they are able to meet satisfactorily their vocational demands.

W. In developing a philosophy of life

Youth obviously needs guidance in this confusing age as to that kind of a philosophy of life that will enable them to "live most and serve best". In their daily contacts, countless ideas and philosophies are moulding their own immature opinions. It is obvious that confusion characterizes much of the adult thinking of today, how much more must that be true of adolescent thinking. The conflict of divergent ways of determining truth can easily become intense. The agonies that young people make to the formulation of a happy philosophy of life will determine in a large measure the nature of their outlook in later years. Knowing this what society says is decidedly true: "Every person at every stage of his growth is free or unfree in proportion as he does or does not find himself in the midst of conditions conducive to full and harmonious personal development."

The schools are grounded in worshipping at the feet of fact—real information; the churches and youth programs so often idealize life that youth can not carry over the teachings of

the church into life as they have to live it. The times call for genuine cooperation between the church and school in meeting this significant need. The school must help young people in ways of thinking and appraising contending thoughts and philosophies; the church must hold before young people the approach religion makes to life and challenge them to this way of thinking as the only one that leads to the Summum Bonum.

II. Understanding the Adolescent (in terms of):

Having sensed the existence of a vital need that can in a measure be met by a program of youth guidance, we should next direct our attention to an understanding of the adolescent life. Growth during this period has peculiar characteristics. Nature is awaking to the fact that she has a part in the development of a life and she rushes to her work with dazzling speed. The whole horizon for the adolescent is expanding during this period; ideas once sacrosanct are now questioned or pushed back. All institutions must prove their right to exist. Interests come and go; air castles are created and left hanging in the air. The whole life stands precariously at the crossroads. As Professor ^{Tracey} has well said in speaking of the body and mind of the adolescent, "It may be a pest-house of iniquity or a temple of the Holy Ghost."^I

^ITracey, Frederick, The Psychology of the Adolescente. P. 26
New York. MacMillan Co. 1921

the church into life as they have to live it. The time call for genuine cooperation between the church and school in meeting this significant need. The school must help young people in ways of thinking and appreciating continuing thoughts and philosophies; the church must hold before young people the approach religion makes to life and challenge them to this way of thinking as the only one that leads to the Supreme Being.

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A. Physical characteristics

At no time in the life of the individual do we find changes coming so fast as they do in this period of adolescence. The physical changes are indeed startling. The body itself weighs about twenty times as much as it did at birth. Girls are generally heavier than boys up to the age of fourteen; beyond that age boys as a rule weigh more. The most rapid growth comes during the fourteenth and fifteenth years -- that amount of growth equalling 6% or more of the entire growth attained at maturity. The glands become active, the thymus disappears, the thyroid enlarges. The stomach grows to serve its ever increasing function and the brain reaches its largest size. The voice changes in the quality of its tone, the muscles develop. In the boy we see an awkwardness and an inability to stay within the clothes he wears for his rapid growth makes constantly well fitting clothes most difficult. In the girl, we see the development of her breasts; her body becomes well rounded and a general beauty and loveliness begin to appear. Nocturnal emissions on the part of the boy and menstruation on the part of the girl indicate that the sexual organs are ready to carry out their natural functions. These sexual developments add to the complications of the period but are most vital in the functioning of other centers. Speaking in reference to the thought just expressed and especially what it means to girls, M.E. Moxy says: "Bodily development is further

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complicated at this time by the development of the reproductive organs -- the effect of the chemical secretions of the ovaries upon all the various organs and tissues. One of the results of these newly active hormones is the maturing of certain nerve ~~connections~~ and brain centers."¹

We must realize that these organic changes are not always pleasant to the adolescent for they call attention to the fact that he is growing up. "Organic changes, for example, call the attention of the youth to himself and make him painfully self-conscious. Muscles and bones do not always keep apace....He lurches from side to side when he walks because the bones and muscles involved in locomotion lack coordination.....He can not avoid these organic factors, but is rendered humiliatingly self aware by them. Thoughtless and unsympathetic adults who make his awkwardness a subject of disparaging and facetious remarks increase his confusion and his agony. On the other hand, a tactful explanation of the physiological sources of his ~~perplexities~~ will reduce the emotional tension. Self-knowledge will give the assurance that he is sharing an experience common to boys of his age, and that nothing pathological or singular attaches to his temporary state of body or mind."²

This brief background of the physical characteristics in adolescence should focalize the point that many of the

¹Moxy, M.E. Girlhood and Character. P.84
Boston, Pilgrim Press. 1916

²Stolz, K.R. Pastoral Psychology
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B. Mental development

Recognizable in most every youth is the growth of new interests and developing insights. He haunts the libraries for his favorite authors; he begins to question the validity of tradition and custom and perhaps some of the old institutions. Though as a rule the growth of the mind is rather rapid, one will find an immense variety of fluctuations and recessions. Often under the stress of some reward or a desirable ^{end} to be attained youth will show a mental capacity and an intelligent understanding of life that will be positively amazing to the uncanny observer; on the other hand the response may be dull, inert or stupid. The flux of emotional drive and mental content thus determines greatly many a resulting behavior pattern. In the latter part of the adolescent period, the growth is more towards a rational and dependable interpretation of life.

C. Heightened spiritual activity

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evoke a greater response than before; life purposes take on new proportions.

If the influence of the home, the school and the church have made possible a progressive integration in the life of youth, there will be a minimum of emotional unrest and tension. In a large majority, however, the rising tide of new emotions and new desires is quite apt to bring to the youth considerable storm and stress. The recurring struggles and conflicts severely tax the nervous system. More pertinently Starbuck tells us that "the welling up of new life forces on the plane of the higher consciousness is the central thing in the storm and stress phenomena, but when this new life breaks at the center, it manifests itself with as great a variety as there is diversity -- on the one hand of temperament and on the other hand of environmental conditions."¹

The sense of incompleteness and imperfection, so we are told, is a real source of doubt and anxiety during this period. Youth generally is striving toward some definite goal, and so often other elements and forces enter in that the ideas become lost and a damaging sense of incompleteness and imperfection fills the soul. His conscience is easily taken out of bounds: any new and alluring trail may send him off in a direction different from the one which he had just been traveling -- or perhaps some compelling personality directed his interests

Starbuck, E.D. The Psychology of Religion. P. 214
London. Walter Scott Publishing Co. 1899

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Youth is also rather sensitized during this period. It is not hard to touch his soul and make him feel the urgency of some vital need. Whether it be in local areas or in larger social groups, young people -- rightly influenced -- will do their share in making possible human betterment. This sensitivity has several religious implications. Dr. F.S. Hickman suggests that there are three:

"1. It stirs one to emulate someone he admires;

2. One desires friendship with those whose friendship and good opinions he wants;

3. He is able to find friends in a new and varied environment."¹

In spite of all the storm and stress, the adolescent is growing religiously during these important years. "Religion becomes a problem of adolescence not because there is at present a development of religious interest, but because (interests) develop during the (time) to a point where question and answers arise as a manifestation of growth in mental power."²

This growth, however, brings on to many an adolescent a conflict which sometimes results in the conversion experience which is a distinctively adolescent phenomenon. One might well expect that out of the welter of conflicting issues, storms and stresses and sensitive reactions that a clarifi-

¹Hickman, F.S. Introduction to the Psychology of Religion, Paraphrased. New York. Abingdon Press. 1926

²Hollingsworth, L.S. The Psychology of the Adolescent, P. 250 New York. D. Appleton & Co. 1929

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The new release of spiritual dynamic that finds expression when youth has organized itself around some commanding goal shows itself in the CHRISTIAN YOUTH BUILDING A NEW WORLD movement. Here we have approximately ten million young people from religious groups all over America working together under ten different divisions of interest and activity: Personal Religious Living, Building a Warless World, Liquor Problem, Economic Problem, Use of Leisure Time, Breaking Down Barriers, Preparing for Marriage and Home Life, Christian Patriotism, Missionary Action.

The goals set for accomplishment are naturally rather idealistic, but the happy thing is that youth is tying up with life and is turning its throttled power into needed channels. Dr. Stolz in speaking on this subject makes these succinct comments: "The idealism of the older adolescent is practical. His altruism, for example, seeks expression in definite forms of social betterment. His sympathy and co-operation are enlisted by concrete situations which demand prompt and heroic action....."

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and a sense of bewildering loss. The world is not so responsive to his efforts to improve it as he had anticipated. The world seems to know no law save that of the survival of those who are strong enough to take and hold all they can grasp. The youth does not foresee how rocky and steep is the road to the realization of his ideals. Disillusioned and discouraged, he is tempted to abandon altogether the altruistic purpose which hitherto has given direction and value to his life."¹

How necessary it is to understand this period of heightened spiritual activity if one would counsel and guide youth in their religious thinking. At times, it will be a task of pointing out landmarks along the roads which others have traveled and which will be helpful in our present day; often, it will be showing why one must not abandon their altruistic hopes because of temporary or prolonged setbacks. On occasions, it will mean helping youth to understand why they act as they do in their religious life. Whatever the cause of the need, there must be in the experience of the counselor a true understanding of this greatest motivation in life which assumes such enormous proportions in the average adolescent.

D. Environmental factors

Youth in a large measure is a byproduct of his environment. What that environment is by and large will determine the type of personality in the youth. "Behavior patterns constitute

¹Stolz, K.R. Pastoral Psychology, P. 59
Nashville, Tennessee, The Cokesbury Press. 1932

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¹ Ibid., p. 10. ² Ibid., p. 10. ³ Ibid., p. 10.
Lubbock, Texas, The College Press, 1932.

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In understanding youth we must face very realistically the type of environment which surrounds them. Are there certain pernicious social evils within that environment which are directly or indirectly responsible for unwholesome personality traits or are they the cause for certain underlying and persistent problems? "Sound help for individuals involves full recognition of the interrelation of individual and social problems. The difficulties of the individual reflect directly the problems of the society in which he has grown up and of the social order in which he lives. Human beings differ greatly from one another. Some are happy, outgoing creatures who get along well with others, who meet their life situations positively and wholesomely; others have personality traits which make their association with others difficult, and which prevent their taking a suitable place in the life of which they are a part. Such unfortunate characteristics are not inevitable and in most cases they need not be permanent. Whether an individual's style of life is desirable or undesirable, he has developed it in his efforts to meet the situations of life; his difficulties usually grow out of an effort to adjust himself to unhealthy or anti-

^IChild, C.M. Foundation of Behavior in
Boorman, W.R. Developing Personality in Boys, P. 43
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social conditions in home, school or community."^I

Consider an illustration of this the story of Joseph Edman as told in Healy's RECONSTRUCTING BEHAVIOR IN YOUTH. For eight years ~~John~~ had been extremely troublesome. He was healthy and had many wholesome habits. But early in life he became a constant truant, stealing much, throwing stones at children, calling the teacher names. He lied in his home -- was wild and boisterous. He became an uncontrollable youth; the teachers could not manage him; the gang rallied to his leadership. All forms of aids in delinquencies were resorted to but to no avail. His mother had died three months after Joe had been born. His father had remarried and had become excessively proud of his new wife. The neighborhood in which Joe lived provided him with all the wild company he desired.... We see then two environmental factors operating in Joe's life to bring about an unruly personality. A new woman in the home usurped the father's interest and affection -- there was little time for Joe! The boy wanted attention focused in his direction and a delinquent life was the only way as far as he could see of bringing the spotlight onto him. On the other hand, the second environmental factor was the associations that made up Joe's street life. The boys represented a typical gang from any city slum. Environment then in the home and in the group life had combined to produce definite personality problems in Joe's life which only a foster home and much patience and understanding were able

^I Elliott, S.H. and Elliott, G.L. Solving Personal Problems, P. 3-4 New York. Henry Holt and Co., 1936

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E. Major Problem Areas

The life of youth -- awaking as it does during the adolescent period -- is confronted with inevitable conflicts and frustrations as it seeks finer attunement with its world. The manner in which youth is able to make that adjustment will determine largely the quality of life attained in later years.

I. Behavior difficulties

Perhaps one of the most important guides to counseling is to realize that the cause or root of behavior is of much more significance than any particular expression of that behavior. The facts in themselves may be bad enough, but of far more value is the question: What is there in the personality of this individual that is responsible for this kind of activity? In discovering that cause, interpreting it in the light of observed data, helping the counselee to see it in a new relationship, one will ~~soon remove~~ recurrence of the delinquent acts themselves. In this light consider what psychologists today believe to be the major human trends and urges:

"Human beings tend to behave in ways involving movement from physical deprivation (pain, hunger, sex demands, needs for sleep) toward physical well being, euphoria.

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Human beings tend to behave in ways involving movement from failure (thwarting, disappointment) toward success, and achievement.

Human beings tend to behave in ways involving movement from being ignored or looked down upon toward being looked up to, recognized, approved, admired.

Human beings tend to behave in ways involving movement from being worried, anxious, fearful, toward release, security and peace of mind.

Human beings tend to behave in ways involving movement from being bored, finding life dull and monotonous toward adventure, new experience and zestful activity."^I

On the basis of these fundamental urges, youth seeks the most satisfying experiences in life even though such experiences may involve an escape from reality or an unwise adjustment to unpleasant circumstances. Thus, the youth who is inferior in one respect will assume superiority in another in order to gain recognition. His failure to face his defeat squarely is unconsciously reorganizing his whole life around a compensatory point of view. Or again there may be an attempt at projection -- the attempt to assign to others attributes of oneself which one does not realize exist within himself. Here again is a soothing escape from reality; it saves the face, eases the conscience and permits the individual special pride in denouncing fiercely

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Burkhart, Roy, Guiding Individual Growth, P. 42
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Lewin, Kurt, Field Theory of Social Behavior, P. 42
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the mistakes and shortcomings of others...The converse of projection is identification in which the individual attributes to himself the qualities of others which he himself in reality does not possess. Identification does have beneficial powers when it helps a person to identify himself with some great heroic spirit, but when such identification leads to phantasy or sentimental hero worship, it becomes dangerous as one more escape from reality...Many youths never become emotionally mature. They regress or solve their problems by reverting to childhood. They have never been trained in the art of growing older and their behavior rests upon the level of childhood experiences. The obvious dangers here, of course, are that in a man's world such behavior will never be able to share in the great redemptive processes of life.....Rationalization becomes a behavior difficulty in which there is an attempt to use reason to support some type of conduct which is emotionally determined. Rationalization may in time be used so much, the self deception may become so real that inestimable damage is done. Youth needs to think and act in terms which are real and not to supplant one motive by another -- when the first motive is known to be the basic drive.

Certainly the behavior problems of youth constitute one of the major problem areas of life. They grow out of the peculiar social pattern of our present order. They may be the end result of environmental factors or they may find their origin in the carry over of hereditary influences. Youth must be understood in terms

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childhood. They have never been trained in the art of growing
older and their behavior rests upon the level of childhood ex-
periences. The obvious danger here, of course, are that in a
man's world such behavior will never be able to share in the
great redemptive processes of life..... Rationalization becomes
a behavior difficulty in which there is an attempt to use reason
to support some type of conduct which is emotionally determined.
Rationalization may in time be used as much, the self-deception
may become so real that inestimable damage is done. Youth needs
to think and act in terms which are real and not to understand one
motive by another -- when the first motive is known to be the
basic drive.

Certainly the behavior problems of youth constitute one of the
major problem areas of life. They grow out of the peculiar social
pattern of our present order. They may be the end result of
environmental factors or they may find their origin in the carry-
over of hereditary influences. Youth must be understood in terms

of these behavior difficulties if wholesome and helpful guidance is to be rendered.

2. sex adjustments

We have already suggested under another heading the need of youth guidance in meeting such problems as sex is bound to create. Let us probe a little deeper into the heart of the problem for it invites careful consideration if valuable assistance is to be given.

We are dealing with a subject that touches every youth and at some time or other is a source of tension and maladjustment. "From center to circumference a man's life is influenced by sex. A young man chooses his vocation in the light of tastes and inclinations molded by the fact that he is a male. Normally he works with a view to maintaining a home and providing for and protecting his loved ones as men have long been want to do. That his body is male inevitably influences his interests and tastes in sports and recreations to a striking degree. His love for wife and family are, of course, definitely characterized by masculine qualities. Even the religion he embraces must have an appeal to the masculine mind."¹

What then are some of the sex problems of youth that should be clearly before us as we consider this problem area. One great problem is that the average young person does not understand himself. He comes into a certain period of life and everything takes on an entirely new perspective; horizons

¹Dickerson, R.E. So Youth May Know. P. 52
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change, ideas expand, his physical self assumes new expressions, strange restless urges and desires continually assail him. If by chance he should ask questions regarding his sexual development, the chances are that he would not have a sympathetic response. It can not be denied that there is a new freedom in the discussion of sex problems, particularly among colleges, progressive youth groups and a few high schools, But by and large as he grows older, the young person finds it rather difficult to get a total picture of himself, especially in terms of sexual developments. The unreality of the adult attitude brings him continually into struggle with himself. Their moralization only makes matters worse. "Moral and religious teaching in the past has often increased the storm and stress around sex by false teaching. Natural sex urges have been given a sinful connotation and an unnecessary struggle to repress sex thoughts and feelings has developed among the conscientious. It is sobering to realize that a majority of adolescent conversions have taken place around a struggle over sexual sin; but when the records are examined, it is found that what was implied by religious leaders to be sexual sin was often the normal emotion of every growing boy or girl. Especial guilt was attached to the sex explorations of masturbation and similar practices, which often are used temporarily and conversion became the method by which these practices could be stopped. The struggle was frequently one engendered by adults and not one normal or necessary in

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the life of adolescents."¹ Youth should have the opportunity to know the biology of sex in such a way that he sees in it a life force becoming "one of the two great driving forces in the development of human life and civilization."² It is because youth in the main do not have the chance to acquaint themselves with an understanding of this force within them that they blunder into such a large number of unnecessary conflicts and problem situations.

And surely another factor in youth's sex adjustments arises in loveless homes. By loveless homes, I mean homes in which the young person is starved for that kind of interest and affection which is as normal to desire as breathing. This longing for affection^{is} expressed somehow. If it finds no normal output, then it will seek ~~s~~atisfaction in anti-social channels. "It is the emotionally starved boy or girl who plunges into adolescent experimentation with sex....The girl who feels that she is not wanted or not loved at home, whose parents are fault finding and critical, turns to friendship with boys for the petting and admiration she craves. Through sex alliances, she tries to find the security of affection that she lacks in her relations with her parents..On the other hand, the girl who feels secure in the affection of her parents has less need of finding love outside her home and her friendships and flirtations with boys are apt to be less intense and not so likely

¹ Elliott, H.S. and Elliott, G.L. Solving Personal Problems, Pp. 139-140. New York. Henry Holt and Co. 1936

² Exner, M.J. Let the Man Learn First. P. 110. N.Y. Assoc. Men. Nov. '25
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1. Elliott, H. A. and Elliott, G. I. Solving Personal Problems, pp. 132-140. New York: Henry Holt and Co. 1932
2. Forster, W. J. Let the Man Learn First. p. 110. N.Y. Assoc. Men. Nov. '32
(H) Jackson, R. E. So Youth May Grow. p. 42
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to eventuate in actual sex experience. In every case which comes to the attention of a psychiatrist, psychologist or social worker because of maladjustments in the field of sex, unsatisfactory parent-child relationships are to be found as a fundamental factor."¹

Young people are dependent upon the wholesome cooperation of the home for an answer to their problems in the field of sex. They are not out to do wrong, to intentionally jeopardize their future. In this respect Judge Ben Lindsey wisely says: "Young people are seeking not evil things but good things in life and when they choose an evil thing rather than a good thing it is because in their inexperienced eyes the evil looks as if it were good."²

Young people need also a chance to understand the nature and the place of the love experience in life. It is hard for them under sexual tension to realize that values do exist in the full love experience which are worth waiting for and paying for. They need to see the function of sex over against and as a part of all the other functionings of life and thus see its proper place and relationships to other drives. "The individual needs a life purpose and philosophy which is adequate for today in which sex is integrated with all other functions into a meaningful whole. They need appreciation of human personality, of their bodies, of life at its highest and best. They need all con-

¹Groves and Blanchard. Introduction to Mental Hygiene. P. 141
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²Lindsey, Benjamin. The Revolt of Modern Youth. P. 29
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When sex becomes for the growing youth an integrating factor in human experience and he comes to understand its natural functionings, he will be less troubled with meeting the demands that sex otherwise makes.

3. Getting along with other people

Young people by their very nature are social beings and depend for a large measure of their happiness upon being acceptable members of a group and upon being able to have a coterie of friends. Where there is a failure in either or both respects, there one has a major problem developing. The ideas and attitudes of many young people are often pre-determined by the culture out of which they come. Thus a girl whose childhood and adolescent life were spent in a very ultra conservative home will find herself at odds with a modern group of girls. She will either lean heavily on her conservatism and thus gain the disfavor of the group or else she will seek to compromise her position -- making an unsatisfactory adjustment both for herself and to her group. A further alternative is open: she may rebel against the mores of her upbringing and swing to the other extreme and lay herself open to a serious break with her family. Whenever two social groups exist whose ways of thinking and doing are poles apart and whenever a

^I Burkhardt, R.E. Guiding Individual Growth. Pp.84-5. New York. Abingdon Press. 1935

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member of one social group seeks to find acceptance in another, there is likely to be difficulty in getting along with the people of that group which is not his own.

Again it may be that youths are temperamentally different and as a result can not adjust the functioning of their personality so as to be socially acceptable. So the "wallflower" will always be shy and uncommunicative unless she can free herself from her fears; the dominating personality will always be friendless until he can learn that results are obtained by cooperation not by oppression. In any instance where youth finds it hard to get along with others, we must get back to causes and see what is there in the environment or in the personality that can be held accountable for any acts of unsociability.

4. Home relationships

We have suggested here and there in our discussion of major problem areas that home relationships often present intense conflicts. Many of the troubles we face in the home revolve either around the process of growing up or in home training.

In one instance we have to consider the problem of discipline. There are young people who have to face the parent who believes that a firm hand always works to the good. Such disciplinary measures may have a limited amount of value, but usually lead to extremes and to harmful consequences. Consider two cases at point. Elliott and Elliott tell us of the man who in his youth had a most cruel father. In maturity this person was always fighting his superior officer with the

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result that he could never hold a position for any length of time. As he reviewed his early experiences, he realized that as a small boy he had developed a burning resentment toward his father. All during his youth he trained himself vigorously that some day he might be able to give his father a thorough licking. Just when he was about to attain his revenge, his father died. His problem had never been solved and from that day on, he had been continually fighting any manifestation of his father's autocratic control.¹....Or again consider briefly the home background of Regina Stewart whose father never allowed her a "date" during her high school years and has permitted her little liberty since. Such treatment has distorted Regina's outlook on life. One can never tell now what wild prank or escapade will be charged to her. What the home did not allow during childhood and early youth is now being pursued in perverse forms.²....The disciplinary treatment may on the other hand run to an opposite extreme. Love and affection may be poured on so lavishly that all sense of responsibility and vital growth may be lost. A feeling of dependency may be created which will forbid the individual from ever taking his place in normal society.

This leads us to another outstanding problem in the home relationship -- one already alluded to: the process of growing up, of being weaned from the supports of the home that one may

¹Elliott S.E. and Elliott, G.L. Solving Personal Problems. Pp. II4-II5. New York: Henry Holt and Co. 1936

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become independent, and able to live for himself. It is a process that must start early in life if it is ever to be successful. The interests of youth all give an honest testimony that they are coming to a period of awakening -- when life is taking on new meanings and lays down commanding challenges. There are pulls in both directions: away from the home for adventure and independence, back to the home for security and dependence. Parents, of course, accentuate the problem by their own uncertain approach. "Parents often follow one or two opposite courses in their treatment of adolescents, either of which causes difficulty. Sometimes they try to treat adolescents as little children because they are over-fearful for them or because they can not emotionally stand losing them. Whether the adolescent yields to or fights this continuance of child care it causes difficulty. Other parents, because of their lack of knowledge of modern conditions and because of their uncertainty as to what to do, give too little care. In the name of free education, they fail to take responsibility for such matters as the use of the car and hours and conditions of social events, and the results may be devastating. Parents still have responsibilities for the security and safety of their children in the early adolescent years which they must not disavow for fear of being called old-fashioned or of doing the wrong thing; and adolescents need and respect this control when it is reasonably and thoughtfully exercised."^I

^I Elliott, S.E. and Elliott G.E. Solving Personal Problems. P.128
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This process then of psychological weaning looms up as of major importance. Youth can not take upon itself the responsibilities of adult life unless previously the home has cooperated in the slow emancipation of the youth from a feeling of intense dependence upon his parents. Life demands decisions, and sturdiness of mind and spirit to uphold those decisions. Obstacles have to be faced and plans made to overcome them. Tragedies have to be faced and one must have a faith and a philosophy of life that makes adjustment to these incidents in life. The process then must start in early years so that progressively the individual can make more and more responsible decisions for himself. Dr. Sadler in his remarkable book Piloting Modern Youth speaks about Clarence who at eighteen entered college. Previously his life had been wrapped completely around the interests of his home. After a short stay in college, he returned home quite sick in mind and spirit. His parents were sure that he had not received proper treatment at school. Later, he was sent to another college and again the homesickness overcame him and he had to return. By this time the parents began to realize something of the truth and upon a physician's recommendation sent Clarence to the west coast to attend college where he would not be able to return home if he desired. The plan worked. The real tragedy, however, appears when psychological weaning never takes place and society has to take under its wing another helpless and forlorn creature - the product of an ignorant home.

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III. PRINCIPLES INVOLVED IN YOUTH GUIDANCE.

It is of real significance that we consider some of the basic principles involved in youth guidance. One can not assume that the art of counseling youth can proceed with no common ground on which counselors can walk. A few of these principles are thus suggested:

A. We are dealing with individual variation

Although it seems quite obvious, many forget that every person with whom a counselor deals is a brand new case. No well outlined method of counseling procedure can be used with everyone who comes seeking help. Adaptation has to be made to each particular type of person and the personality he represents. "People do not inherit the same endowments, nor develop equally. Contrasts between the feeble and the strong, the flighty and the poised, submissive and the masterful, the fool and the genius, have been patent since the dawn of society."^I Intelligence tests show that there is a wide divergence in capacities and this factor must be taken into consideration.

Again one must realize the accelerating influence of capacity. As an illustration of this consider the following. "Native capacity may be thought of as a constant force that produces acceleration..... Suppose then that Henry Brown has a capacity for learning equal to 10 and John Smith has a capacity of 5. Turn them loose on Latin for a given length of time, say five months,

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and let this time equal five periods a week, or a total of one hundred periods.....In five months, Henry would have read twice as much as John.....There can be little doubt that capacity does act as a constantly accelerating force when individuals are allowed to develop naturally."^I True as this is in the school, it also has a wide bearing upon the capacity of the individual in other fields. The student in the Church School in proportion to his native capacity will not be able to think clearer, act wiser and grow more rapidly spiritually than the one whose mind can not apprehend as quickly the significance and implications of what is being said. Likewise, in life situations, the one who has been able to think through some adequate philosophy of life will make a saner application to everyday living than the one who stills shows confusion and bewilderment.

When we were discussing the terms in which youth might be understood, we became acquainted with the bewildering amount of startling problems and changes that creep upon youth in this period. And yet these characteristics which in toto might be interpreting the general nature of youth can not be assigned forthright to each individual. For again we face the problem of individual variation. There are retardations and accelerations in terms of physical characteristics. As we have been saying, this is also true in mental development. Our home environments and group associations are always different and in every case

I Jones, A.J. Principles of Guidance. P. 37
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1 Jones, A. J. Principles of Guidance, p. 27
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of youth guidance, one must face the question: what is there in this particular background and environment that is responsible for this type of behavior. The individual variations in such a background are so numerous that the situation must be seen as peculiar in itself and must be dealt with accordingly. The development of the religious motif moves with varying speeds for different young people. To many the adolescent period is one of natural growth into a fuller understanding of the laws of life; on the other hand it may be a period full of emotional upsets, of storms and stresses that may bring on intense conversion experience. Or again the religious processes may have been so dulled through early experiences that there is little response left.....The severity or non-severity of these problem areas will be dependent upon hereditary influences, factors in the environment, the type of adjustment made to life as the individual is growing up. The manner in which all these factors are dealt with and the way in they combine to influence the individual concerned will determine the type of problem areas that will develop in his life and the amount of counseling he will need.

B. Adolescence is seeking

Basic in the experience of youth are the four great wishes which have been so admirably expressed by W.I. Thomas: 1. New Experience, 2. Security, 3. Proper Recognition, 4. Response or Intimacy. These desires are so deep seated in the life of youth that they should become an expression of a principle

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in youth guidance. Many variations of behavior will be found as one considers the things for which youth universally craves.

I. New Experience

Youth can not be satisfied very long with the unchanging. Their world is one in which desire for change is dominant. Long before satiety is reached, youth moves on to new thrills, new adventures. "It is because of this hunger for thrills and new experience that that all growing boys love all sorts of adventure. It was a lad from an exactly so home that thirteen times in succession, in different parts of a city, turned in fire alarms just to see the fire engines dash madly through the traffic. It brought him sheer happiness....and so he chanced what was involved. Superficial folks cried, 'A young criminal! A young desperado! He is dangerous!' Yet every boy from this standpoint is a potential desperado, potential in that unless he can find legitimate thrill sufficient to satisfy, he is always subject to an eruption into strictly forbidden and undesirable fields."I

2. Security

The desire for security is basic in every normal life. One may crave one moment the allurements of new experience and the next protection and security. The goal of self-realization -- the conscious or unconscious objective of life generally -- has to endure indeterminable frustrations. Whatever the conflicts or whatever the successes may be, the individual is

Icheley, F.H. Bettering Boyhood. Pp.234-5
Boston: W.A. Wilde Co. 1931

in youth guidance. Many variations of behavior will be found as one considers the things for which youth universally craves.

I. New Experiences

Youth can not be satisfied very long with the unchanging. Their world is one in which desire for change is dominant. Long before activity is reached, youth moves on to new thrills, new adventures. "It is because of this hunger for thrill- and new experience that all growing boys love all sorts of adventure. It was a bad from an exactly as those that thirteen years in succession, in different parts of a city, turned in the alarm just to see the fire engines dash madly through the traffic. It brought him sheer happiness... and so he changed what was involved. An excited talker cried, "A young criminal's young desperado! He is dangerous! Let every boy from this stand-point is a potential desperado, potential that unless he can find legitimate thrill sufficient to satisfy, he is always subject to an eruption into strictly forbidden and undesirable fields."

2. Security

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constantly on guard to protect the ego, to keep himself uninjured in the struggle. This wish for security is absolutely necessary for life. Without it, man would be continually throwing caution to the winds and letting chance rule his life. He would make no provisions for his safety in the present or in the future; he would have little regard for safeguarding the welfare of the society in which he lives. Youth needs this security -- especially the security and influence of the home -- in order to be prepared for the contingencies of later years. Take away security from youth and you will be paving the way for disaster to follow. Youth needs ~~pro~~protection from dangers too great for them to handle themselves. They need food, shelter, warmth and understanding. Without these there would be a dwarfing of the emotional drives and a frustration of normal hopes and expectations. Youth is most buoyant and happy when they know that they are secure in those interests that mean the most to their welfare.

3. Proper recognition

The desire to be recognized is fundamental. It arises from the wish to be of some importance in the group and to have some basis for developing a feeling of self esteem. In the filming of the COVERED WAGON we notice a boy always dodging and squirming until he has edged his way to the front of every pow-wow -- always giving his uninvited opinion. It served his desire for recognition, however, and that was all he wanted.

It is perfectly legitimate that this desire for recognition should be satisfied. The ability to do distinctive work for the

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majority of youth and adults as well will be determined by how much help and recognition they receive. If it is never forthcoming, desires for attainments are dimmed and often thwarted; if it comes naturally as a result of continued betterment, it releases additional powers for creative activity. The by-product of such thoughtful recognition is an added sense of worth and a finer appearance in the sight of others. "The general pattern of behavior which a given individual tends to follow is the basis of our judgment of his character."^I

4. Response

The desire for response is closely bound up with the desire for recognition. It does, however, go deeper than recognition. It is that wish for fellowship, for comradeship with the group, in sharing in the abiding experiences of youthful living. This longing for intimacy moves from the realm of pals, gangs and groups into the first boy and girl relationship and the puppy love experiences which follow. It grows into new and undreamed satisfactions in the beginning of adolescent love and flourishes more richly as it turns into courtship, engagement and marriage. Without this sense of intimacy and response, youth is cut off from sharing the deepest emotions in life; failure in this direction also subdues the glow of glorious spirits and brings frustrations and repressions into existence.

^IThomas, W.I. The Unadjusted Girl, P. 39
Boston: Little Brown and Co. 1923

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C. Youth must have help in time of need

"The campus buzzed with bewildering gossip and speculation over the continued disappearance of money, jewelry and clothing from the girls' dormitories and classrooms. The excitement started when two new evening gowns vanished from the clothes-closet of a prominent senior. Her mother had sent the dresses as a graduation present. An instructor's beaded purse with a sizeable amount collected from laboratory fees was next taken from her classroom in broad daylight, almost before her eyes.

"The thefts continued until a breathless gymnasium assistant rushed into the president's office with a marked five dollar bill in his hand. He reluctantly admitted that his best boxer had contributed the money, but when confronted with the bill, the boy stoutly denied any dishonesty, insisting that he got the money from the janitor, who in turn asserted that the bill had been given him only the day before by the senior class president in payment of an old debt. This young man was supposedly as straight as the Washington monument.

"The faculty members were aghast. They all suspected the boxer, but when the class president's room was searched a basket of treasures ~~was~~ found. The faculty committee denounced him in no uncertain terms and said it would agree not to prosecute if he took his departure that night. They accepted his note for twelve hundred dollars and he disappeared never to be heard from again. It did not occur to anyone to refer the thief to a psychologist -- least of all to their own

The engine burst with the lightning rod and explosion

over the confined space of the room, jewelry and clothing

from the first explosion and the room. The excitement

spread when the new engine was started from the station

closed of a prominent station. The engine had not yet started

as a station agent. An inspection is made twice with a

special agent collected from laboratory. There was no other

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college psychologist. At the time that gentleman was busy reading the proof of a paper on 'Response to Cross-rhythms of Rats with Cardiac Liasons'. So, a boy that might have been saved was sent out on the midnight train while the psychologist attended to rats."¹

This case is cited simply to illustrate that in major crises youth desperately needs understanding and counseling. Meeting everyday problems is one thing, but coming squarely up against a situation the implications and solutions to which are beyond the youth suggest the necessity of adult help. "Children are not prepared by nature for adult membership in society; their natural desires and responses fit them only for a very low state of existence; these can not be relied upon to point the way to adjustment to modern society. Our problem is to utilize the native impulses and desires of the child in leading him along a pathway, new and strange to him, built by the race in its upward development. The child has no innate powers which will enable him to select the best road. We must gradually build up in him the ability to choose his own way, but this must be done very gradually and with infinite care."²

Crises in youth experience are not dangerous if their true nature can be revealed and if there is no necessity for young people to endure what would be devastating to personality growth. It is only when that guidance is lacking that the experience is unnerving and tragic.

¹Burkhart, R.E. Guiding Individual Growth, Pp.15-16
New York: The Abingdon Press.1935

²Jones, A.J. Principles of Guidance. P. 50
New York and London: McGraw-Hill Book Co., Inc. 1930

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D. Youth is responsive to sympathetic guidance

As basic a principle as those already considered is the one that we can be assured of the general response of youth to sympathetic guidance. The supreme enjoyment of life depends upon the legitimate satisfaction of the basic needs of life, such as those we have already discussed: the desire for security, for recognition, for new experience and for response. When conditions become such that these needs are frustrated, the individual faces a conflict situation: either he must make some positive adjustments or else he will be the victim of mental disturbance, more or less serious. If in this period of conflict, someone is able to suggest certain considerations that might alleviate some of the difficulty or can open up new roads of satisfying explorations, then a genuine need has been met. Obviously, one who could render such a service ~~not only~~ would receive a genuine response, but his guidance would be greatly appreciated. Each of the four young people considered in our cases studies had problems that needed careful study and consideration. As these problems were opened up and frankly discussed, new light began to dawn. The response was indeed amazing. As different suggestions were considered and possible alternative faced, one could sense the gratitude of these young people to their counselor. The regularity with which they kept their appointments and the fine cooperative spirit shown was strong evidence of their response to sympathetic guidance.

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E. Guidance is not prescriptive but aims at progressive ability for self guidance.

If guidance were simply prescriptive, it's value ultimately would be a negative one. It would simply meet an existing problem, but would have little regard for causes and would not be helping the individual to help himself. "The meaning of the principle is that the purpose of guidance is to develop the ability of each individual to take care of himself, to stand on his own feet and not be dependent on others. It is recognized that this is a gradual process and involves placing upon each individual only as much responsibility as any time as he can assume with a fair degree of probable success, and that may mean very little for any person. But the end is clear -- not continued reliance upon external help but more or less complete independence, dependent upon the ability of each individual to stand alone."¹

It becomes basic then that we aim to think in these larger terms of working for progressive ability of self-guidance. This process though perhaps more difficult and requiring more patience and understanding is the only type of guidance that adequately fits the individual to meet life situations.

IV. PROCEDURE IN THE PERSONAL GUIDANCE OF YOUTH

Our thought now carries us into a consideration of procedure. We are delimiting ourselves to an understanding of how the counselor can most readily provide for ultimate self-direct-

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A. Establishing a rapport

We understand by the word "rapport" a harmonious relationship in which there is a friendly understanding between two individuals. In this case, it is making possible such a sense of friendly feeling that the counselor can more easily understand the counselee and vice-versa.

The primary requisite in establishing rapport is to win the confidence of the counselee. One may have put him at his ease, provided comfortable and private surroundings, but if the counselee can not be assured of a real confidence in the counselor, then little service can be rendered. Confidence comes as one senses a sincere interest, a feeling of belief in the counselor to cope with the situation at hand and also realizes that the counselor is a genuine Christian personality. An atmosphere of naturalness adds to the ease surrounding the conference and provides for a free flow of give and take.

Some excellent suggestions that will deepen the sense of rapport have been suggested by Otto Mayer:

"Hold all information you receive from the counselee in absolute confidence. Do not gossip.

Maintain a professional but friendly attitude.

Maintain your emotional poise and calm.

Your motive in giving personal guidance is to seek the welfare of the counselee, not curiosity or desire for personal intimacy.

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Your motive in giving personal guidance is to seek the welfare of the counsellee, not curiosity or desire for personal intimacy.

Guard against prejudgment. Be objective. Do not allow your own weaknesses or shortcomings to color your interpretations of the counselee's needs.

Respect the personality of the counselee.

Do not encourage the counselee to throw blame on others.

Do not encourage the counselee to betray a confidence.

Recognize your own limitations. Psychoanalysis is a method of the specialist.

Be ready to grow with ~~with~~ your counselee. A guide should be willing to learn from those whom he seeks to guide."¹

As rapport grows, one will recognize three ~~levels~~.²

There will be first of all the rapport of friendly belief. The counselee feels that the counselor has knowledge that will help him and what is said or done for him, he considers in terms of himself. Spontaneous questions and statements from the counselee will best indicate the nature of the rapport secured.....There may be a rapport of personal trust in which the counselee responds more quickly to the counselor and is more able to understand himself and seek self-direction. In extreme cases of rapport where one is dealing with particular behavior difficulties, a relationship of personality contact may be secured. The counselee is now giving both intelligent and emotional value to what is said. The individual is more interested now in the way his friend, the counselor, feels;

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the counselee begins to respond to help because he is coming to realize that he has an understanding friend and that this friend wants to help because of interest in and liking for him. Extreme frankness in relating behavior difficulties will be observed here.

B. The counselor and the counseling situation

Once a satisfactory rapport has been established, the counselor may find himself facing a difficult situation and that is this: certain responses that he is making to the problem situation will indicate that his own problems are not solved. And thus it is as Romain Rolland once said, "The problem of every age is how to save the saviors." The problem is indeed a grave one. Elliott and Elliott suggest to us that "the most important factor in any counseling or therapy is the counselor himself. His attitude toward the individual seeking help to a large measure determines the possibility of the interview. He may see an individual only once or many times. What happens in the once is often as important as the more extended periods of conversation. The assumption with which the individual comes is that the counselor has more experience and wisdom in the area on which help is needed than he. Emotionally this means that he puts himself temporarily in the hands of the counselor for guidance and direction in meeting his problems... The relationship of confidence and dependence is one highly charged with emotion and so has potentiality for good or evil."

¹Elliott, S.E. and Elliott, G.L. Solving Personal Problems, P. 16-7
New York: Henry Holt and Co. 1936

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Here it is then where much counseling fails. The counselor moves on the same level as the counselee, and inevitably the respect and confidence of the counselee in the counselor must be lost. As Elliott and Elliott say, "Many counselors fail because they respond to the counselee as they would to their fellows in the ordinary affairs of life. It is only as the counselor sympathetically receives the manifestations made to him, but does not respond to them personally, that positive results will take place."^I

It would then seem obvious that a great need on the part of any counselor is a sense of objectivity in his counseling. He must realize that he can not involve himself in the emotions of others, but must look at their problems kindly, sincerely - keeping to a well defined level of objectivity throughout. "Objectivity does not mean coldness or lack of sympathy and understanding, but it does mean that one does not become involved with his own emotions in the counseling situation. The fact that he maintains an attitude of unprejudiced objectivity does not mean that the counselor has no standards of values and no criteria as to goals of growth, but he understands that the given conduct under examination is the best the individual has been able to develop to satisfy his intrinsic needs and desires and that he recognizes that when any more serious medium of satisfaction is discovered, the less mature and the

^I Elliott, S.E. and Elliott G.L. Solving Personal Problems. P.198
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C. Suggestions on interviewing

There are many ways in which contacts can be made. There is, for example, the group conference where group and individual problems are met through directed and open discussion. Opportunities in abundance present themselves in the informal chat. It may ^{be} that one can render valuable assistance through correspondence. Our particular concern at the present moment is with the personal interview, for it seems to offer about the finest way of becoming acquainted with the individual, understanding his needs and helping him to direct more adequately his own life. Williamson and Patterson suggest especially in reference to students in school some of the values in the interview. "While the interview is primarily the focal point in a discussion of all pertinent information collected about the student, it should be obvious also that the interview serves as a point of departure in teasing out the difficult student problems of morale, motivation and attitudes that are not diagnosed elsewhere in the counseling program. It is in these interview conversations that the counselor can often find the explanations of particular conditions indicated by his tests and measuring instruments. The interview then becomes, not only the focal point of all objective evidence, but also a highly specialized tool whereby the counselor can locate

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the undiscovered segments of the individual's make-up and whereby he will be able to grasp all his items of information into a completed picture of the student."¹

A few simple rules for counselors are necessary in order to make the interview worthwhile. The rather exhaustive list suggested by Bingham and Moore is simplified to meet the needs of counselors dealing with common life situations.

"General suggestions--Preparing for the Interview.

1. Decide just what you want to accomplish.
2. Know your interviewer.
3. Make appointments.
4. Provide for privacy.
5. Practice taking the examiner's point of view.
6. Examine and discount your own prejudices.
7. Gain and deserve the interviewee's confidence.
8. Establish pleasant association.
9. Render your interviewee a real service.
10. Help the interviewee to feel free, at ease and ready to talk.
- II. Listen.
12. Allow time enough.
13. Do not dawdle.
14. Keep control of the interview.
15. At the close of the interview, watch for additional information or new leads in the casual remarks of the interviewee.

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- Williamson G. B. and Peterson D. G. Student Personnel Work, P. 115
New York and London, McGraw-Hill Book Co., Inc. 1937

The interview in education and guidance

1. Provide conditions for good interviews.
2. Assemble and relate to the problem all the facts available.
3. Be sincere.
4. Begin the interview with whatever topic will be of most interest to the person interviewed.
5. Approach the problem as soon as rapport is established.
6. Encourage but do not urge.
7. Isolate the central problem.
8. Ask questions to direct attention at salient facts.
9. Make the interview a joint undertaking.
10. Exercise your sense of humor.
11. Do not embarrass the interviewee unnecessarily.
12. Face the facts professionally.
13. Observe closely the behavior of the (individual).
14. Avoid putting the interviewee on the defensive.
15. Let the individual formulate his conclusion or plan of action.
16. Present alternatives for his consideration.
17. Give advice sparingly if at all.
18. Give information as needed.
19. Make certain that all vital considerations relative to a decision are brought forward.
20. Achieve something definite.
21. Make subsequent interviews easy."I

Bingham, W V D and Moore V M How to Interview. Pp. 18-33.
New York: Harpers and Brothers, 1931

The interview in education and guidance

1. Provide conditions for good interviews.
2. Assemble and relate to the problem all the facts available.
3. Be sincere.
4. Begin the interview with whatever topic will be of most interest to the person interviewed.
5. Approach the problem as soon as rapport is established.
6. Encourage but do not urge.
7. Isolate the central problem.
8. Ask questions to direct attention at salient facts.
9. Make the interview a joint undertaking.
10. Exercise your sense of humor.
11. Do not embarrass the interviewee unnecessarily.
12. Pace the facts professionally.
13. Observe closely the behavior of the (individual).
14. Avoid putting the interviewee on the defensive.
15. Let the individual formulate his conclusion or plan of action.
16. Present alternatives for his consideration.
17. Give advice sparingly if at all.
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D. Thinking about the youth

It is not enough to interpret the meaning of youth experiences while conversing or sharing with them; one must consider for himself the factors and influences that have made and are making the youth what he is. He must as it were think about the youth before he can adequately think with the youth in the solutions of life's problems.

I. Background

By background we mean those environmental, hereditary and acquired factors and influences without a knowledge of which one can not honestly understand the youth with whom he deals. We would also include here present facts and conditions of importance.

Such a study would involve securing all data that would be enlightening. The following suggested study is condensed to meet our particular needs from the book by Elsie M. Smithers on Case Studies of Normal Adolescent Girls.

I. Study of _____

II. Investigation of present scholastic life

A. Scholastic record

1. Discovery of difficulties and successes through records and teachers' estimates.

2. Scores and analyses of tests

a. Mental tests (language and non-language tests)

b. Reading tests

D. Thinking about the youth

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b. Reading tests

c. Vocabulary tests

d. Arithmetic tests

e. Apperceptive tests

B. Present physical condition

I. Defects

a. Hearing

b. Seeing

c. Breathing

d. Coordination

2. Any permanent effects of illness or operation

3. Any tendency towards

a. Colds

b. Sore throats

c. Indigestion

d. Nervousness

4. Any marked physical weakness

C. Special record in school

I. Participation in school activities; e.g.

clubs, dances, athletics

2. Number, age, type of friends

3. Adjustment to fellow students

D. Composite Personality Scale

	high	medium	low
refined			coarse
modest			vain

- c. Vocabulary tests
- d. Arithmetic tests
- e. Apperceptive tests
- B. Present physical condition

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democratic	snobbish
cheery	peevish
patient	irritable
courteous	discourteous
friendly	reserved
cordial	indifferent
sociable	unsociable
imaginative	prosaic
altruistic	selfish
cooperative	combattive
open to suggestion	opinionated
optimistic	pessimistic
contented	dissatisfied
keenly alive	apathetic
loquacious	taciturn
self-poised	flighty
calm	excitable
truthful	jealous
well spoken	gossipy
common sense	lacking judgment
frank	underhanded
honest	dishonest
reliable	unreliable
reasonable	unreasonable
prompt	dilatory

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cheery	poevish
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industrious

idle

attentive

inattentive

steady

intermittent

E. Parents' version of the difficulty

F. Pupil's version of the difficulty

G. Interpretation of the findings

III. Investigation of life outside of school

A. Meals

1. Regularity

2. Eating

IV. 3. Dietary qualities

B. Sleep

1. Number of hours

2. Type (restful, restless, dreaming)

C. Exercise

1. Type

2. Alone or with companions

3. Effect (Stimulating or enervating)

D. Home life

1. Manner of living (house, apartment, etc.)

2. Cultural facilities

3. Number of children in the family

4. Outsiders in the home

5. Pupil's reaction to

a. Brothers and sisters

b. Mother

Intelligence
Associative
Steady
Intelligence

2. Parental version of the difficulty
 3. Family's version of the difficulty
 4. Interpretation of the findings
- III. Investigation of life outside of school

- A. Goals
1. Regularity
2. Reading
3. Difficulty omitted
- B. Sleep
1. Number of hours
2. Type (restful, restless, dreaming)
- C. Emotions
1. Type
2. Alone or with companions
3. Effect (stimulating or enervating)
- D. Home life
1. Number of living (home, apartment, etc.)
2. Physical facilities
3. Number of children in the family
4. Children in the home
5. Family's reaction to
- E. Brothers and sisters
- F. Mother

c. Father

d. Other members of the household

6. Reaction of each member of the household upon the other.

7. Is there any evidence of favoritism

E. Social diversion

1. Type

2. Frequency

3. Type of companions

F. Interpretation of the findings

IV. Early history and development

A. Family history

1. Father

a. History of father's family

b. Personal

1. Father's present age

2. Age of father at child's birth

3. Present business

4. Education

5. Interests outside the home

c. Discussion and conclusion

2. Mother

a. History of mother's family

b. Personal

1. Mother's present age

2. Age of mother at child's birth

- c. Father
- d. Other members of the household
- e. Reaction of each member of the household upon the other.

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2. Mother

a. History of mother's family

b. Personal

1. Mother's present age

2. Age of mother at child's birth

3. Present age
4. Education
5. Interests outside the home
6. Discussion and conclusion

B. Physical history of child

1. Pregnancy -- duration

2. Birth of child

- a. Delivery
- b. Weight at birth
- c. Method of feeding

3. Early childhood

- a. When walked
- b. When talked
- c. When first tooth appeared
- d. General health
- e. Diseases of childhood

C. Emotional history of child

1. Fears, anxieties

2. Tantrums

3. Shyness

4. Delinquencies

5. Conclusions

V. Religion

A. Sunday School

1. Attendance

2. Interest

3. Growth

3. Growth

2. Interest

1. Attendance

4. Sunday School

V. Religion

3. Conclusions

4. Delinquencies

3. Shyness

2. Tattlers

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G. Emotional history of child

e. Diseases of childhood

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3. Early childhood

c. Method of feeding

b. Weight at birth

a. Delivery

2. Birth of child

1. Pregnancy -- duration

B. Physical history of child

c. Vaccination and conclusion

5. Interests outside the home

4. Education

3. Present age

B. Church

1. Member

2. Participant

3. Growth

4. Young People's group

a. Member

b. Participant

c. General interest

C. Home

1. Religious interest

2. Participation in church program

3. Encouragement to children.*

2. All that has been observed

As one is thinking in terms of all these factors which have entered into the background and life history of the individual, he will need to fill in all observations that may come to him. This will enlighten the bare facts and give him a better picture of just the type of a personality with which he is dealing.

Consider briefly two or three illustrations of instances which would be of major interest to a counselor. Here is one showing the failure of the home to provide for the proper growth of a child. The young lady had failed in her nursing examinations; she was given another opportunity to see if she could be admitted. The doctor in charge finally saw that she

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B. Church

was not fitted for the nursing profession and began to recommend different types of work for which she might fit herself. She finally said: "But I don't know how to work. I never did work. My mother did the scrubbing while I studied Shakespeare."^I

Consider a lad known as Clarence who never seemed to fit in anywhere. The girls did not care for him; he failed to get along well with his people at home and was constantly growing more and more inferior. One thing was observed, however ~~and that was~~ that he had remarkable ability at drawing. In this case, guidance was built around this particular talent. By developing that, Clarence was given a sense of worth and a new joy in living.

Every moment one should be watching and observing those tendencies in young people which at one time or another are bound to show themselves. There will, be times when the group is under pressure -- how does this and that individual react? There may ^{be} moments of bitter failure and disappointments -- what attitudes are assumed then? There may be choices ahead, alternatives presented -- in what way are decisions made? The ability to note these facts will make the matter of personal guidance much less difficult and much more certain of positive results.

D. Thinking with the youth

The time comes when one having all the data he can secure

^ISadler, W.S. Piloting Modern Youth. P. 97
New York and London. Funk and Wagnalls & Co. 1931

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The time comes when one has to face the fact that he can secure

and having made all the observations possible, will have to sit down with the individual and counsel with him. In his own mind he will be thinking in terms of all the facts which he has gathered and all the things which he has noted. He will utilize this information where he can and when necessary.

I. Guidance in ordinary life problems.

The counselor will inevitably contact many types of counselees. Many come for help because they have never been able to make many decisions for themselves; some will come because they want the counselor's point of view on some particular question so that they may share his interpretation with others. There will be many who will expect direct advice that will aid them in meeting an immediate situation -- little realizing the harm which advice by itself may do. The counselor must be aware of all these facts, and meet each person at the point of his need and in terms of the reasons why he wants help.

The first task is for the counselee to bring the problem out into the open - stating it clearly and pointing out why and where he needs aid. The hearing on the part of the counselor should be sympathetic, understanding, uninterrupted. "The purpose of such a thorough uninterrupted hearing is two fold: first, it gives the counselee confidence that the counselor is willing to deal with his problem and that he understands it; and second, it gives the counselor a chance to determine both the degree of the counselee's independence and ability to deal

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with the problems for himself, and the degree of the complexity of the problem at its present stage."¹

With the problem clearly stated and out into the open, the counselee should see the circumstances under which the problem arises and be able to interpret the reason for his own point of view. "In any problem, there are two main factors that need to be explored and to be seen in their relationship one to the other. The first concerns the circumstances under which the problem arises and has to do with the elements in the situation; the second has to do with the personal characteristics the individual brings to the situation which influences the way it looks to him, which furnishes the glasses through which he views it. The analysis of the problem by the counselee should cover these two factors; consequently, after his preliminary statement of why he has come, the counselor may well ask him the following questions, giving him time to answer each fully:

Describe fully the situation in which this problem has arisen, indicating particularly all the circumstances which are important to understanding your problem and which make the question an important one to you or a difficult one for you to answer.

Why do you find this problem baffling? What in your personal history and in your present habits and attitudes must be taken into account in arriving at an answer to your problem."²

¹Elliott S E and Elliott G L Solving Personal Problems.P.229
New York: Henry Holt and Co. 1936

²Ibid,p.230-231

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Why do you find this problem baffling? What in your personal history and in your present habits and attitudes must be taken into account in arriving at an answer to your problem."

Such stress^{as} we have been placing on the desirability of getting all the facts about the problem itself is highly necessary. Needless time is lost if one begins to interpret and to guide on the basis of only a few of the facts. Moreover, the counselee has confused his own problem if he is not willing to present frankly all the factors and circumstances involved. Doubtless the counselee if he is sincere will present his problem as fairly as he can, but there will always be the unknown factors which often play an important role and of which the counselee himself may not be aware. At this junction, the personal data which the counselor has been able to gather will serve him well. It may show that a particular rift in the home situation is responsible for a certain mode of action on the part of the counselee or it may reveal that the problem being faced resulted from childhood experiences long repressed. The question of attitude will also be faced. The counselor and the counselee together will have to ask such questions as these suggested by John J.B. Morgan in Keeping a Sound Mind:

1. Where did the attitude come from?
2. Is it held by other?
3. Has it been greatly modified by historical setting or racial boundaries?
4. What results will follow rigid adherence to the attitude?
5. Is it workable?

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1. Where did the attitude come from?
2. Is it held by others?
3. Has it been greatly modified by historical setting or racial boundaries?
4. What results will follow right adherence to this attitude?
5. Is it workable?

6. Does it harmonize with other essential attitudes?

7. Is the attitude an expression of your behavior or is it an excuse for something you would like to do?

It is only as these preliminary factors are ~~noted~~ that the future course of the individual guidance work is seen. The field of causes is definitely limited; attention becomes focused upon the one ~~problem~~ ^{problem} itself.

All the possible ~~answers~~ to the problem as it is now understood must be considered ~~in~~ respect to their positive and negative value. The counselor will be putting as much of the answering as possible into the hands of the counselee. Whatever conclusion he comes to, it will be the counselee's own. Decision may take time and thought. He might well ask himself as he considers possible alternatives: what will happen if I go this way? The counselor should be able to enlighten the counselee with information which would not answer the problem but would throw light ^{upon} it. The decision is still in the counselee's hands, and whatever choice he makes, it will be his.

What John Dewey calls the Interval of Delay might well follow. These moments will be ones in which the youth has to go as it were into his own secret chamber and battle it out. This interval can be most fruitful for it will stimulate mental activity and result in intelligent growth. In this ~~period~~ the individual is testing his power of selection-developing out of the demands of the situation.

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The counselee is thus led on by the situation to propose some particular solution. His problem has been clarified for him, both by himself and with the aid of the counselor; factors of which he was not aware may have been introduced. He has thought through all possible alternatives and finally comes to the place where he believes that the way out is along this particular course.

Once a ~~possible~~ solution has been found, the most difficult work is ahead, namely, testing and verifying the solution by a modification and redirection of behavior in the light of the solution. It will be only as the highest values of life, such as truth, beauty and goodness, become the standard over against which the value of this new course of action can be judged, that a final decision can be made. In the meanwhile these worthy ends in life must be the motivation for putting the solution into effect. "The tug that worthwhile ends give to an individual form the most enduring and constructive type of motivation. It arrives by beholding goals which are able to bring greater values than others. *It consists of the identification of self with these ends and a forth reaching toward their realization. It springs from a sense of values. It is outreaching, active, affirmative, dynamic, releasing. In this type of motivation attention and purpose are fixed upon the as yet unrealized possibilities of life. It operates at a point where experience is cutting into new reality. It is creative. Like

*Bower H.O. Character through Creative Experience, p. 21.
 Illinois: Univ. of Chicago Press--in Burkhardt, R.M. Guiding Individual Growth, p. 128--New York: Abingdon Press. 1935

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the faith of the heroes in the New Testament, it gives substance to the things hoped for and makes real faith not yet seen. It is a positive quest after a fuller and more satisfying life."¹

2. Guidance in more difficult problem areas

Beyond ordinary life problems we should give some consideration to those whose difficulties are more serious and more demanding. As before in ordinary problems so it is true here: the first task is to get the problem out into the open so that both the counselee and the counselor may have a fuller appreciation of its meaning and significance.

Next, the counselee ought to determine whether or not the difficulty is one which ~~that~~ has arisen because of a combination of circumstances or whether it is a general pattern of response that comes under any similar or like conditions. Leading questions should be asked to ascertain if there have been other times when similar problems have come up and if so, under what ~~condision~~ condition.

Some of the major problems of life arise from misplacements--such as in school, home or the social group. The individual cannot adjust himself to the situation and faces alternatives more serious and more pregnant with tragedy than those confronting a person in ordinary life situations. "In helping an individual find the solution of a problem of misplacement, the counselor follows the same general procedure as that which should have been followed in making the decision in the first

¹Bower W.C. Character through Creative Experience, p.217.

Illinois: Un. of Chicago Press--in Burkhart.R.A.-Guiding Individual Growth, P.128-New York: Abingdon Press. 1935

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¹Bower W.C. Character through Creative Experience, p. 217.
 Illinois: Univ. of Chicago Press--in paperback, 1944.
 Individual Growth, p. 128-New York: Arlington Press, 1935.

place. He works with the counselee in discovering what possible courses of action are open to him..In the case of school misplacement, he must help the individual discover what possibilities are open: he might change schools, he might ^{leave} school and go to work, he might ^{make} the best of it in the school where he is. In the case of vocational misplacement, he will need to help discover what other lines of employment are open to one of his counselee's capacities and the vocational preparation required for each. The one who, is unhappily married must be helped to face the question as to what would be involved in taking steps for a divorce, on the one hand, and in seeking to make more suitable adjustments in his present marriage, on the other."^I

It may be that the more difficult problems exist in the personality. Here one must consider carefully the early childhood experiences; many personality disturbances can be traced back to an early childhood conditioning. Possibly in the transition periods, changing ideas and ideals were too much for the undeveloped mind and life bringing on serious difficulties. It may be that severe experiences have had an almost traumatic effect upon the individual - experiences such as death in the family, broken homes, financial stringency, erotic sex tendencies, may have distorted an otherwise wholesome life and created grave problem situations.

^IElliott, S.E. and Elliott G.L. Solving Personal Problems. Pp. 246-247. New York: Henry Holt and Co. 1936

place. He works with the counselor in discovering what possible courses of action are open to him. In the case of school misplacement, he must help the individual discover what possibilities are open; he might change schools, he might ^{leave} school and go to work, he might the best of it in the school where he is. In the case of vocational misplacement, he will need to help discover what other lines of employment are open to one of his counselee's capacities and the vocational preparation required for each. The one who is unhappily married must be helped to face the question as to what would be involved in taking steps for a divorce, on the one hand, and in seeking to make more suitable adjustments in his present marriage.

I

on the other."

It may be that the more difficult problems exist in the personality. Here one must consider carefully the early childhood experiences; many personality disturbances can be traced back to an early childhood conditioning. Possibly in the transition periods, changing ideas and ideals were too much for the undeveloped mind and life bringing on serious difficulties. It may be that severe experiences have had an almost traumatic effect upon the individual - experiences such as death in the family, broken homes, financial stringency, exotic sex tendencies, may have distorted an otherwise wholesome life and created grave problem situations.

Both counselor and counselee should determine how the basic needs of love, security and success have been met in the counselee's life. If there have been frustrations, what have they done to the personality and in what way has he made adjustments, if any?

Out of the summary of these points, the counselor comes to a realization that over against a certain pattern of life in which he has lived, there is another pattern much finer and much more satisfying. As he expresses a longing for the better, he finds it hard to pull away from the old. Here is where the counselor will show his finest spirit in patience, skill in understanding and firmness in holding the counselee to a better way of life.

3. The use of tests and blanks

Tests and blanks are valuable aids in the hands of the counselor who is able to use them intelligently. What W.V.D. Bingham has to say in regard to a particular type of test is true of other types used for a large number of purposes. "The obvious main function of standardized tests of aptitudes is to help in estimating the probabilities that a person would be able to follow successfully an occupation he is considering. Related uses are to discover unsuspected talents; to suggest possible alternative fields, to bring to attention endowments which might well be capitalized and disabilities which should be recognized or compensated for; and, in general, to provide

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which might well be neglected and disabilities which should

be recognized or compensated for; and, in general, to provide

the inquirer whether useful or mature with food for objective thinking about himself and his future relations to the world of work."^I True as this is in the case of vocational aptitude tests, it is likewise true in the use of tests to discover personality maladjustments, social and anti-social tendencies, character types, etc. Results generally make possible a high degree of objectivity and can be used to check results in growth.

- The following is a suggested list of tests and blanks recommended by Roy Burkhart, who in his many years as director of young people's work on the International Council of Religious Education, has found them most satisfactory in his counseling with youth.

"(I) Personality, Character and Attitude tests.

A. Wechsler Self-Administration Maze. An extension and modification of the maze test used in the Army Beta and intended as a clinical measure of a complex of temperamental tendencies which may be summed up by such words as impulsiveness, impatience, lack of planfulness and more especially tendency toward recklessness.

B. Allport A-S Reaction Study. A measure of tendency toward ascendancy or submissiveness in face-to-face encounters.

C. Bernreuter Personality Inventory. By the use of these blanks, several aspects of personality are measured at one time: neurotic tendency, self-sufficiency, introversion, extroversion, and dominance, submission. It has been used

^IBingham, W.V.D. Aptitude and Aptitude Testing. P. 14
New York: Harpers and Brothers 1937

to indicate whether useful or measure with for objective thinking about himself and his future relations to the world of work." True as this is in the case of vocational aptitude tests, it is likewise true in the use of tests to discover personality maladjustments, social and anti-social tendencies, character types, etc. Tests generally make possible a high degree of objectivity and can be used to check results in growth.

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"(I) Personality, Character and Attitude Tests."

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toward ascendancy or ambivalence in face-to-face encounters.

C. Bernreuter Personality Inventory. By the use of

these blanks, several aspects of personality are measured at one time: neurotic tendency, self-sufficiency, introversion-extroversion, and dominance-submission. It has been used

successfully with high school students, college students and adults and is suitable for use with either sex.

D. Thurstone Personality Schedule. The purpose of this questionnaire is to obtain a fairly reliable index of neurotic tendencies (University of Chicago Press)

E. A Test of Personality Adjustment (C.R. Rogers)
Devised to measure roughly the extent to which a child is satisfactorily adjusted toward his fellows, his family and himself and to throw light on his methods of meeting his difficulties..

F. Willoughby Emotional Maturity Scale. A form of rating to discover the extent to which an individual has adjusted himself to adult environmental influences.

G. Personal Data Sheet (Woodworth and Matthews)
A questionnaire for measuring the general emotionality, nervous and mental stability of adolescents and preadolescents. Combines separate original forms.

H. The self marking tests. An objective test of honesty (Maller). Consists of ten parts, each measuring some phase of trustworthiness.

(2) Interest Blanks, Interview Forms, Occupational Charts

A. Aids to the Vocational Interview. An 8-page blank for assembling essential data on personal, educational and work histories, occupational preferences, from classified check lists, etc.; and for systematic interview.

Spelling

Charts

A. Aids to the Verbal Interview. An S-gag blank for assembling essential data on personal, educational and work histories, occupational preferences, from classified check lists, etc.; and for systematic interview.

(2) Interest Blank, Interview Form, Occupational

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H. The self marking tests. An objective test separate original forms.

A questionnaire for measuring the general emotionality, nervous and mental stability of adolescents and preadolescents. Combines

G. Personal Data Sheet (Woodworth and Matthews) adjusted himself to adult environmental influences.

F. Wilkinson's Emotional Maturity Scale. A form of rating to discover the extent to which an individual has

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B. Specific Interest Inventories. For Educational and Vocational Diagnosis and Guidance. (Brainard-Stewart)

An instrument to analyze tendencies which are significant of vocations.....

C. Vocational Interest and Analysis (Strong)
Scoring scales (twenty-six occupations)....

D. Minnesota Interest Analysis Blank Test.
Designed as a measure of mechanical interest.

E. Occupational Interest Blank for Women (Manson)

F. Interest Questionnaire for High School Students (Garretson and Symonds) Aims to measure high school students' interests in a wide variety of activities in which people are generally interested...

G. Careers A series of monographs based on research in fifty-two professions and major vocations open to young men and women.^I

4. Desired ends in personal youth guidance

One should stop at intervals in the task of counseling and ask himself just what are the ends towards which he is working. It is granted that he is seeking to help the individual find himself, but should not the objectives be larger than that? The following are suggested as some of the major goals:

a. Seeking to develop intelligent self direction

The counselee seeks help because he is not able to

^IBurkhart, E.A. Guiding Individual Growth. Pp. 199-201
New York: Abingdon Press, 1935

The counsellor asks help because he is not able to

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intelligently direct his own life. Counseling then should aim to help each individual to assume intelligent responsibility for guidance of his own ~~self~~. Early life may have been conditioned to such an extent that in meeting life situations, the response has become purely automatic and as a result not flexible enough to meet differing circumstances. On the other hand, the individual may never have had any choice in meeting conflict situations - his responses being made for him. Perhaps ability in this direction is mediocre - sometimes satisfying, often times not. Whatever the type and nature of the response, counseling should seek to make that self directing influence intelligent. "...An individual of healthy personality is one who has the equipment to meet changed ~~changed~~ and changing circumstances. One who lives his life on ~~an~~ basis of fixed habits is upset and maladjusted through changed conditions and finds new adjustments difficult if not disastrous. But he who from early childhood has learned to meet each situation by looking at it squarely and understanding the consequences of events, is qualified to meet the uncertainties to be encountered in adult life because he has developed personal techniques for meeting change. He is capable of intelligent self-direction."¹

b. Organizing for character

Personal youth guidance should seek not only intelligent self-guidance, but also continuous organization of character. It must infuse into the soul of the individual a sense of oneness,

intelligently direct his own life. Counseling then should aim to help each individual to assume intelligent responsibility for guidance of his own self. Early life may have been conditioned to such an extent that in meeting life situations, the response has become purely automatic and as a result not flexible enough to meet differing circumstances. On the other hand, the individual may never have had any choice in meeting certain situations - his responses being made for him. Perhaps ability in this direction is mediocre - sometimes satisfying, often times not. Whatever the type and nature of the response, counseling should seek to make that self-directing influence intelligent. "...An individual of healthy personality is one who has the equipment to meet changed circumstances and changing circumstances. One who lives his life on a basis of fixed habits is upset and maladjusted through changed conditions and finds new adjustments difficult if not disastrous. But he who from early childhood has learned to meet each situation by looking at it squarely and understanding the consequences of events, is qualified to meet the uncertainties to be encountered in adult life because he has developed personal techniques for meeting change. He is capable of intelligent self-direction."

D. Organizing for character

Personal youth guidance should seek not only intelligent self-guidance, but also continuous organization of character. It must infuse into the soul of the individual a sense of oneness

of movement into the direction of a single compelling aim.

Leta Hollingsworth in speaking of this claims that "it is necessary to establish a hierarchy of ideas, in which there shall be a chief aim in life, with other aims conforming to it. The establishing of a hierarchy of desires is the finding of the self."¹ Such a consuming desire which becomes the passion of a man's life will call all spiritual agencies to his assistance. "Dominant desire gathers up the scattered faculties, concentrates the mind, nerves the will and drives hard toward the issue. It always tends to achieve its end. As John Burroughs puts it, 'If you have a thing in mind, it is not long before you have it in hand.'"²

Character becomes organized in our personal youth guidance as we center our attention upon enterprises more than we do upon motives. It's hard for youth to find motives for action, but once challenged to particular creative activities, the response will be immediate. Out of the enterprise comes a sense of worthwhile development. "Keep his attention upon enterprises rather than upon motives; or upon social consequences rather than upon his own states of mind; and engage him in activities that will call into exercise his own potentialities and that will lead him into the great human enterprises which are themselves the end to be achieved by men. Teach the children to seek first the Kingdom and to find their satisfaction not in the 'added things' but

¹ Hollingsworth L.S. The Psychology of the Adolescent. P. 168
New York: D.Appleton and Co. 1929

² Fosdick H.E. The Meaning of Prayer, P. 145
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New York: D. Appleton and Co. 1929
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in the life of the kingdom itself."¹

In this third instance, we ought to live rationally and consciously seek for the marks of rational self control. As guidance is administered, it ought to be tested by its ability to help the individual to live a well-ordered life - a happy mode of existence. It might be well to keep ever before us what George A. Coe suggests are the marks of rational living - that we in turn may hold them before the young people of our day. "The marks of rational living all center around a certain checking of ourselves. Thus (1) we postpone action while we analyze a situation so as to determine upon a more specific objective. (2) We arrange the causal factors, both outside ourselves and within ourselves. (3) We reorganize our habits so as to utilize the right causes with the least deflection by irrelevant impulses and so as to keep us going right even when we do not stop to think. (4) We protect from themselves individuals as well as children who are not as yet capable of this self-checking. (5) We perpetuate the controls thus by incorporating them into systems of education (and guidance)"²

V. Four Case Studies of Young People Carried on by Writer involving reasoning and procedure as developed in thesis.

A. Introductory statement as to procedure

By way of introduction it might be said that these four people are all members of the local Methodist Church of which

¹Boorman W.R. Developing Personality in Boys. P.44

New York: The MacMillan Co. 1929

²Coe, G.A. Law and Freedom in the School. P. 34

Illinois: University of Chicago Press. 1934

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I am minister. They are engaged in a large number of activities. When I discussed with the entire young people's group last year the possibility of an individual youth guidance program, ~~these~~ four were among those who showed considerable interest. Our method of contacts has been through the informal associations which are constantly arising in church work and through personal conferences. Conferences were usually an hour long and were held in the parsonage. I met with each of the young people for an hour's conference about once in three weeks on the average from late fall through the spring. The youth people were most cooperative in every way and the associations have been of the highest order. Each of them had one or more personal problems and were very glad to know that someone would try to help them.

B. Charts and their use

If a young person was facing a major difficulty, we faced it at once; if there were none we studied the counselee's life by the use of a chart that the writer compiled. Suggestions from the International Council on Religious Education chart were used freely in developing this chart. Explanations were made as to what each standard met and then the counselee made his own estimate of himself. Our object here was to provide definite help and improvement in those areas of greatest need as revealed in our study and thus over the years build for effectual growth.

A Copy of the chart used in this personal counseling follows.

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A copy of the chart used in this personal counseling follows.

Name _____ Address _____ Age _____

* * * * *

I. HEALTH

1. Attitude
2. Knowledge
3. General Health
4. Care of Body
5. Muscular Control
6. Bodily Appearance

2. EDUCATION

1. Attitude
2. Place in School
3. Mental Rating
4. Effort
5. Concentration
6. Kind of reading
7. Planning
9. Varied reading (15)

3. RELIGION

1. Do I really feel God?
2. Is prayer effective in my life?
3. Is Jesus real to me?
4. Do I carry out what I feel God wants me to do?
5. Am I earnestly seeking to grow in the spirit of Christ?
6. Does my religion bring me a feeling of trust or an absence of fear?
7. Does my religion give me only the cleanest and finest of habits and attitudes?
8. Morning Watch.
9. Evening silence.
10. Participation in group worship.
- II. Member of the church.
12. Normal share in other church activities.
13. Am I a good steward?
14. Do I really know what the church means and stands for?
15. Am I studying to be Christlike?
16. Are others helped by my life?
17. What ways do I use to influence others?
18. Do I stand for my convictions?

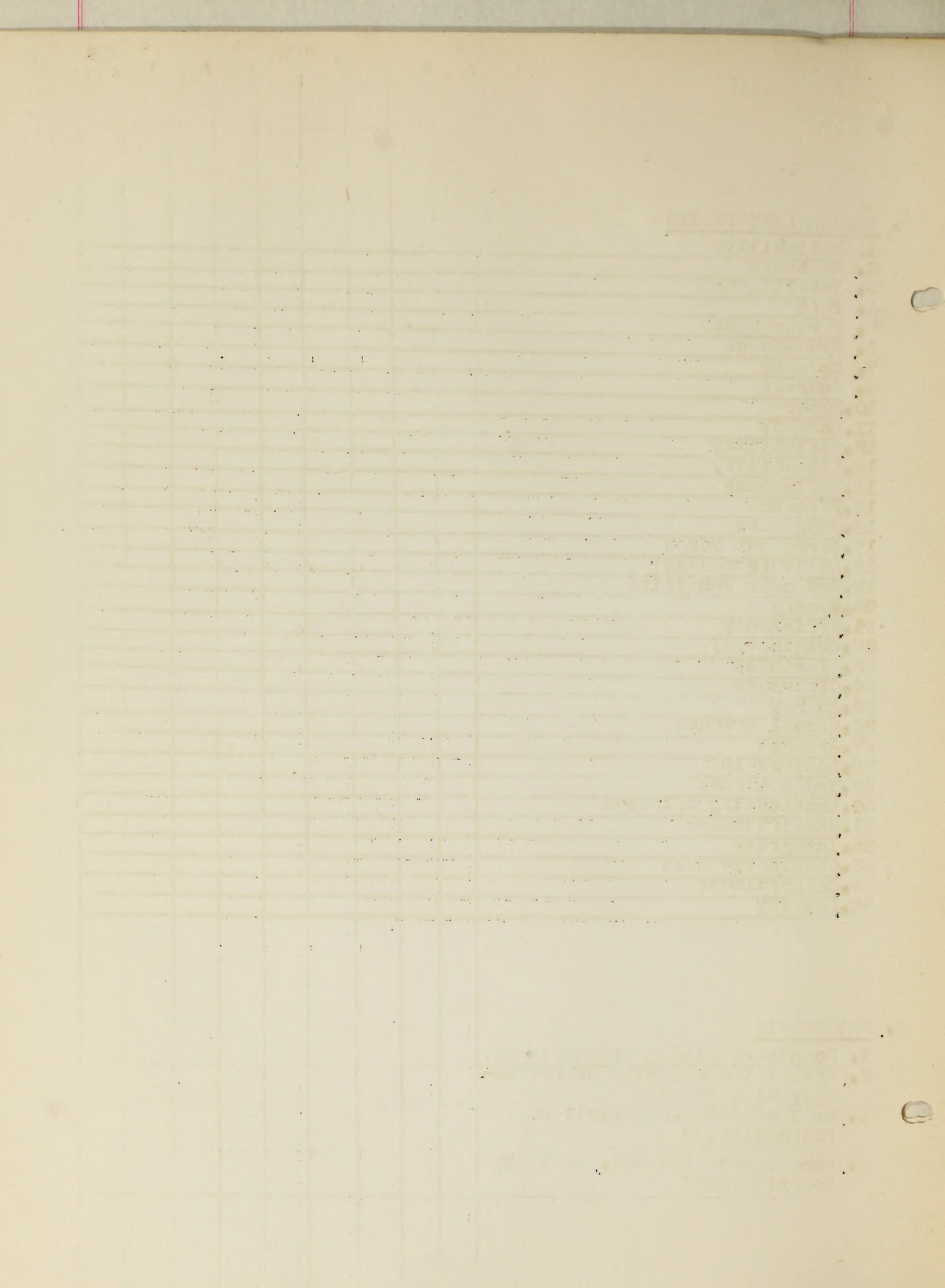
Level AV Highest
 1 2 3 4 5 6 7 8 9 10

4. PERSONALITY TRAITS

1. Reliability
2. Neatness
3. Intelligence
4. Fact
5. Perseverance
6. Kindliness
7. Modesty
8. Courage
10. Humor
11. Honesty
12. Sociability
13. Likeability
14. Refinement
15. Patience
16. Judgement
17. Carry out ideas
18. Active(not lazy)
19. Not over sensitive
20. Memory
21. Efficiency
22. Originality
23. Alertness
24. Clearness
25. Energy
26. Mental Balance
27. Breadth
28. Leadership
29. Independence
30. Emotionally balanced
31. Unselfishness
32. Integrity
33. Cooperativeness
34. Cheerfulness
35. Loyalty

5. FRIENDSHIP

1. Do others find a friend in me?
2. Have I the capacity of friendship with others?
3. Do I radiate the spirit of friendliness?
4. Once I make friends, am I able to hold them?



6. SEX AND LIFE

- LOWEST 1 2 3 4 5 6 7 8 9 HIGHEST 10
1. Attitude toward sex.
 2. Understanding myself.
 3. Wholesome attitude toward opposite sex.
 4. God's plan of life.
 5. Radiate wholesome attitude toward sex.
 6. Cooperative home maker.

7. GENERAL GROUP LIFE

1. Attitude toward others
2. How do they affect me?
3. Do I think before I speak?
4. Do I think before I act?
5. Am I cooperative?
6. Do I get along with others?

8. MONEY

1. Attitude
2. Use

9. VOCATION

1. Attitude
2. Preparation

10. CITIZENSHIP

1. Attitude
2. Active interest
3. Study

II. RECREATION

1. Attitude
2. How to play
3. Aquatics
4. General athletics
5. Proficiency in one
6. One good hobby
7. Card playing
8. Sportsmanship

12. AMUSEMENTS

1. Attitude
2. Movies
3. Radio
4. Others
5. What ideas do I express on the subject?

13. AESTHETICS INTERESTS

1. Attitude
2. Response
3. Music
4. Nature
5. Life
6. Seeking something beautiful every day.
7. Radiating a love for the beautiful.
8. Study

14. GREAT PROBLEMS

1. Alcohol
2. Study
3. War and Peace
4. Study
5. Race
6. Study
7. Gambling
8. Study
9. Crime
10. Study
11. Economic Order
12. Study
13. Government
14. Study
15. Patriotism
16. Study
17. Leisure Time
18. Study

15. WORLD VIEW

1. Attitude
2. Knowledge
3. Active interest.

C. Case studies

No. I Lorraine Pye

a. Background

Lorraine comes from an excellent family of wholesome people. Her father is a hard working Scotchman, a good provider; her mother is a native born American -- a woman of beauty, loveliness and vitality. Lorraine has two sisters, Joyce, a year younger and Phyllis, two years younger. She has a brother, Jack, who is at present a student in college. The young people are keen, wide awake and full of fun. Neither Mr. or Mrs. Pye attend church -- although the young people are regular attendants. Jack is passing through a period of religious doubt and uncertainty. Mr. Pye has a choice job at a local factory which pays very well. Unemployment is not always too certain and the family has known several stretches of anxiety -- due to the uncertainty of work.

b. Personal factors.

And now what about Lorraine herself? She is seventeen years of age -- this year a graduate of Sanford High School. She is a capable girl although during this last year, she has found it very difficult to concentrate on her work at school and failed in history continually. Only by the good graces of the faculty was she able to graduate this June. She is a very attractive girl, vivacious, interesting and full of life when she is not depressed by her personal problems.

She is rather mystical by nature and takes religion seriously, but not over~~y~~ so as many of her friends think. She tries so hard to be truly Christian that when she does ^{make} mistakes, she is apt to ^{be} the object of considerable jesting on the part of her sisters which is hard for her to bear. She is actively engaged in the church activities and carries out all her work exceptionally well.

Let us from this point on present the various contacts that have been made with Lorrain, the substance of the~~se~~ conferences and contacts, the light they throw upon her personality and some of the ways which have been used to guide her through this rather troublesome period of her life. Naturally in this youth guidance program there have been countless give and take conversations which are not here recorded although if any new light was shed by these contacts, it will receive due mention. Our major attention is directed to those times when we come heart to heart with some outstanding problem which merited considerable attention and counseling. In connection with each problem situation, the circumstances of the difficulty and the ways of guidance will be considered.

c. Personal problems and nature of counseling

I. What does real friendship mean.

On this occasion the Epworth League of our church was holding a "Wienie Roast" at Pop~~ham~~s Beach. This took place shortly after I came to the Sanford Methodist Church

She is rather mystical by nature and takes religion seriously, but not overly so as many of her friends think. She tries so hard to be truly Christian that when she does mistakes, she is apt to be the object of considerable teasing on the part of her sisters which is hard for her to bear. She is actively engaged in the church activities and carries out all her work exceptionally well.

Let us from this point on present the various contacts that have been made with Lorraine, the substance of these conferences and contacts, the light they throw upon her personality and some of the ways which have been used to guide her through this rather troublesome period of her life. Naturally in this youth guidance program there have been countless give and take conversations which are not here recorded although if any new light was shed by these contacts, it will receive due mention. Our major attention is directed to those times when we come face to face with some outstanding problem which merited considerable attention and counseling. In connection with each problem situation, the circumstances of the difficulty and the ways of guidance will be considered.

c. Personal Problems and Nature of Counseling

1. What does real friendship mean.

On this occasion the Epworth League of our church was holding a "Science Feast" at Poplar Beach. This took place shortly after I came to the Sanford Methodist Church.

as its minister. I could see by Lorraine's attitude that she had something on her mind which was deeply troubling her. And so it was just before we left that she said to me:

"Mr. Rand, what does it mean to be a real friend?"

I inquired a little more to ascertain why she had asked that question. In that brief contact and one that followed the next day by appointment, I found out the reason. Lorraine has been a real friend to one Lillian Staples, whom we shall consider later. Lillian lives in a home where she has had just about what she wants. Her father is co-partner in a newspaper company. Conditions which ~~will~~ be noted later are such that Lillian has developed into a very selfish, demanding girl. For her age of eighteen, she is as ruthless, tactless a girl as I have ever seen with an unusual dominating personality. Naturally she has few friends. Lorraine on the other hand wants to be friends with everyone, and especially with Lillian whom she feels she needs her friendship more than anyone else. On the other hand, if one is to be a friend to Lillian, she is most demanding and unfair. She would be angry and upset if Lorraine would not go with her to a certain place at a certain time. She would say sarcastic hateful things if Lorraine was not willing to do just about what Lillian expected of her. Thus, the question that was proposed to me that night on Popham Beach.

The task here was to convey to Lorraine an insight into real friendship. The significant point brought out in our discussion was that true friendship must be a mutual experience.

as its minister. I could see by Lorraine's attitude that she had something on her mind which was deeply troubling her. And so it was just before we left that she said to me:

"Mr. Rand, what does it mean to be a real friend?"

I answered a little more to ascertain why she had asked that question. In that brief contact and one that followed the next day by appointment, I found out the reason. Lorraine has been a real friend to one Lillian Staples, whom we shall consider later. Lillian lives in a home where she has had just about what she wants. Her father is co-partner in a newspaper company. Conditions which will be noted later are such that Lillian has developed into a very selfish, dominating girl. For her age of eighteen, she is as ruthless, tactless a girl as I have ever seen with an unusual dominating personality. Usually she has few friends. Lorraine on the other hand wants to be friends with everyone, and especially with Lillian. Lorraine feels she needs her friendship more than anyone else. On the other hand, if one is to be a friend to Lillian, she is most demanding and unfair. She would be angry and upset if Lorraine would not go with her to a certain place at a certain time. She would say sarcastic hateful things if Lorraine was not willing to do just about what Lillian expected of her. Thus, the question that was proposed to me that night on Poplar Beach.

The task here was to convey to Lorraine an insight into real friendship. The significant point brought out in our discussion was that true friendship must be a mutual experience.

One can not be a real friend unless he can appreciate, understand and sympathize with another point of view. It was quite clear then that if Lorraine was thinking of that which would mean the most to Lillian, she would not allow herself to be trampled on by her and to do whatever she demanded. We had to face the fact that this was a hard thing for Lorraine to carry out, because by nature she hates to say or do anything that would cross another person -- she is too sensitive to the feelings of others. However, that was the conclusion that we thought we had to build our idea of friendship upon. It would be wise for Lorraine to express to Lillian why at times she could not do the things asked of her. From this point on, it could be explained to Lillian that real friendship was founded upon a mutual regard, and that she would have to go half way if she wanted to hold friends.

2. Religious uncertainty and doubt

Several hours of conferences were held in which we faced the greatest critical experience that ever came into Lorraine's life. Before the summer of 1937, she was care-free, happy and tremendously in love with life. She enjoyed the church, did not think too seriously about religious problems and was very popular with everyone. After the summer was over, much of this was changed. She was troubled, uneasy, could not sleep, a source of worry to her mother and father, and a considerably changed personality. What was the cause?

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3. Religious uncertainty and doubt

Several hours of conferences were held in which we faced the greatest critical experience that ever came into Lorraine's life. Before the summer of 1937, she was content, happy and tremendously in love with life. She enjoyed the church, did not think too seriously about religious problems and was very popular with everyone. After the summer was over, much of this was changed. She was troubled, uneasy, could not sleep, a source of worry to her mother and father, and a considerably changed personality. What was the cause?

The cause lay in the emotional upheaval which came from her experiences at Berwick Institute -- a summer institute for Epworth Leaguers. To appreciate the experience, one must know something of the background. The summer institutes have a very idealistic setting. Two or three hundred young people meeting for one or two weeks with fine wholesome Christian leaders, the absence of any of the real problems of daily life, the fellowship, singing, tryst services, camp fires -- all lend themselves to a high toned emotional background. Lorraine reveled in this setting but it resulted in her case in a too intense emotionalizing of her religious ideals, with accompanying uncertainties and doubts. One thing that was constantly before her was the feeling that she was not accepted by Jesus. She showed Mrs. Rand and me a note she wrote after the final camp fire at which time each leaguer was suppose to throw a twig on the fire as a symbol of his dedication to the cause of Christ. The substance of that note was as follows:

"Lord Jesus, I threw my twig into the fire and you did not accept it, and I do not know what to do."

It was truly pathetic and that idea of non-acceptance by Christ haunted her from that day on. She came back from Berwick completely upset. It was noticed by everyone. She was more emotional, more hateful at times than she had ever been before and a real source of anxiety to her folks at home. She could not sleep and began to do very poorly in her work at school--

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not sleep and began to do very poorly in her work at school--

flunking one subject most of the time.

The task of helping her to face herself began shortly afterward and has been continuing in one form or another ever since. One thing I wanted to do was to give her a sense of personal worth, for it was quite obvious she needed something to give her faith in herself. A fine opportunity was opened to do this very thing. It so happened that my niece from Maine visited us during a part of last summer and became very well acquainted with Lorraine and some of the other young people of the parish. Lorraine's friendship and companionship meant a great deal to her. After she had gone home in the fall, she often wrote to us and made mention of that fact. All during her visit, she was continually saying, "What a great girl Lorraine is!" Thus, I knew that the life of my niece had been greatly enriched because of the rich associations with Lorraine. I felt justified in showing these facts to Lorraine that she might know that she was of some worth, that the high ideal of friendship to which she held and radiated meant more than perhaps she had a chance to realize. She seemed helped by that suggestion.

But perhaps the greatest task that faced us was how could we get Lorraine to feel that she was accepted. The first thing that seemed to be necessary was to find out just what she meant by acceptance. It was her feeling -- so she explained -- that one had a definite experience when one was accepted by Christ,

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and she felt that she had never had that experience. Here was a misconception that was causing her no end of trouble. I sought to, point out to Lorraine that one did not have to have any particular experience to find acceptance in the Christian life, particular in the sense that one and one type of experience alone was the criterion. The real test of acceptance comes when one shows how he is relating his inner life to the world in which he lives. We faced that problem many times - studying, interpreting her way of living and how she was seeking to tie her life up with every day experiences. In the light of a high Christian standard we measured her own life; we were able to see gradually that the very essence of her life and the motives which gave her life direction were of such a nature as to imply acceptance into the high Christian fellowship. The process was a long one; in some measure we have laid a foundation for greater understanding and the ability some day to see clearly the answer to her problem.

3. Emotional Problems resulting from religious conflicts.

In the case of Lorraine we are dealing with a girl who though not extraordinarily emotional is much more so than the average girl. Coming out of the heightened religious experience of the summer was this increased sensitiveness to what people said and a more easily disturbed personality make-up. Lillian was always a thorn in her side - saying that "she'd get over

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was always a thorn in her side - saying that "she'd get over

it" (meaning her religious difficulties) giving the expression that she Lillian had passed through that stage in her life and knew all that was to know about it. As mentioned before, her more serious attitude toward religion made her even more sensitive than she once had been. She couldn't laugh off the girlish taunts of her sisters when they would kid her about her "Christian ways". "O, that is what a Christian does" and similar remarks would violently upset her. Her mother said that she was getting too religious and found it hard to fathom the changed personality that was in her home. She even said that Lorraine could not go to Berwick again if it was going to affect her as it did this last time. Being rather difficult to isolate these various emotional problems and to deal with them individually, I shall relate a few more and then mention our approach.

A very severe emotional conflict resulted one night at a candle light service. This service was one arranged for the entire parish. The holy communion was the high moment. In this sacred moment, every one in the church participated. The final act in the service was the lighting of the candles. As is usually done on occasions like this, one large candle stands out and by it, each worshipper lights his smaller candle. I was sure everyone in the church was sharing in this final act of consecration until looking up, from behind the chancel, I saw Lorraine sitting alone in the church. It was a pathetic sight to see the entire sanctuary surrounded by people holding their

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Lorraine sitting alone in the church. It was a pathetic sight

to see the entire sanctuary surrounded by people holding their

small candles and Lorraine sitting there alone with her head bowed. Obviously something was wrong. After the service was over, I went down into the vestry and was stopped by one of the dear fundamentalists of the church who in substance said:

"Brother Rand, there is a young girl up there waiting to be saved. What a grand opportunity for you right now!" My good friend did not realize as I did the things that were racing through Lorraine's distracted soul -- making it so hard for her to know what to do. I talked with her again that night and later and discovered that the cause of her not participating in the candle-light service was her old fear of feeling that she was not accepted. What right had she -- was her reasoning -- to light her candle when she was quite sure that Christ had not accepted her? One can well imagine the further emotional factors that grew out of that night's experience. Everyone knew what had happened. The two sisters carried an account of the event back to their mother; the mother was very much chagrined over the incident. With the knowledge that people were discussing her and the episode at the candle-light service, Lorraine became more bewildered than ever.

A sequel to this incident occurred which ought to be mentioned at this point. The Cumberland Circuit of the Epworth League holds each fall an institute which runs for six consecutive Monday nights. The last night each year is devoted to the awarding of prizes, diplomas and the carrying out of a devotional candle-light service. It so happened that I felt I

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ought to leave early on this particular night as I had pressing obligations at home. The time at which I intended to leave was just prior to the farewell candle-light service. As I was leaving the church, I saw Lorraine standing in the corner -- looking rather nervous and ill at ease. In an instant, I detected the trouble. The thought of another candle-light service was more than she could bear. All the unhappy associations of the last service came back to her and she could not go to another. I talked the whole matter over with her quickly and tried to make her see that if she lost this chance to regain her composure she would be worse off than she ever was before. I showed her the joy and pleasure the service was giving to the young people (for already they were moving down the aisles to the large candle at the chancel). She still was not convinced and was really scared to death. It was a terrific fright. One can understand it, however, when Lorraine's emotional nature is taken into consideration and also when the shock of the candle-light service in Sanford is seen. I stayed behind Lorraine and the last of the young people and went with them to the altar. I will not forget the sight of Lorraine lighting her small candle from the large one. Her hand was trembling so that I was afraid that she would not be able to catch the flame. She did, however, and a great relief came over her face..Every year it is the custom to see if some of the young people can carry their lighted candles back to

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their communities. The young people from Sanford and I had a grand time seeing how far we could go. Lorraine seemed to enjoy it as much as any of them.

It has seemed wise in dealing with these emotional disturbances not to take them too seriously. I mean by this that one has to realize that in this middle adolescent period young people are often unavoidably involved in periods of storm and stress depending upon their own physiological, psychological and religious natures. One observes causes and seeks to remove them when they are responsible for such aggravating disturbances as came to Lorraine after her Berwick experience. My approach has been to help Lorraine see herself -- to understand just why things happen as they do and why they react upon her in particular ways. She is old enough to understand this point of view. Then we have made a few concrete suggestions such as not making our religion a sore point for everyone else and not to let her sisters' jesting be taken too seriously. I have seen that Lorraine has all the work in the church that she can assume without overburdening herself. She loves children deeply and we have given her many chances to take care of our two little girls during afternoons and evenings when Mrs. Rand and I were going out. It is in this spirit that we have approached these distinctly emotional problems that Lorraine has been facing. It is only an approach. She will outgrow many of her difficulties as she moves into late adolescence

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and into the glorious years of youthful womanhood. After a year of working with Lorraine, I am assured that her approach to life is much smoother and her emotional difficulties much less intense.

4. Failure at school

The school problem began to develop late in the fall of last year. It was very obvious that Lorraine was not doing the work that she was capable of. Her ranking previous to last year had been really good., but this last year has seen quite a change. She could not get down to work and take an interest in her studies. In the chart which we were using, her lowest self estimate came under effort and concentration in the field of education. Her school report up to the middle of November showed B, C, D_I, F_I, F₃. The F₃ was in history and that mark is the lowest one that can be given. It indicates complete and absolute failure. We had to get at the root of the trouble. Taking history as a specific example, we tried to discover why it was that she -- a bright intelligent girl -- should be doing so poorly. Many hours were given in trying to discover what the difficulties might be. Out of our discussion, the possible answers were brought forward:

I. Lack of concentration. From Lorraine's self-analysis, it was quite obvious that she day-dreamed a great deal. She was worrying considerably about herself and her personal religious problems; incipient love affairs and what she

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1. Lack of concentration. From Lorraine's self-

analysis, it was quite obvious that she day-dreamed a great deal. She was worrying considerably about herself and her personal religious problems; impatient love affairs and what she

was going to do when she graduated from high school. Sometime she would be called upon by the teacher and would not even hear her name called. The reason for the lack of concentration was her failure to try. She was really spending much of her time in school in another world of her own imagination and not in Sanford High School. This fact was brought out and just what happens to one's ability to grow and expand if he is not able to give his required work the attention that it demands. No more than this could be done, showing the obvious consequences of a continuation of her attitude and how one can really concentrate on their studies if they put their mind to it.

2. Fear. Lorraine many times would know the correct answer to a problem or question proposed by the teacher, but would be afraid to put up her hand and speak. Many times when she was called upon, she would know what to say, but lack of confidence and sensitiveness would confuse her and she would not be able to say a word. This factor, of course, was closely allied with the disturbing emotional problems which she was facing during this time. The suggestions that were made in facing some of the emotional factors helped to a degree here. One point was discussed considerably in our conferences. It was this: each person is unique and has a unique contribution to make. Lorraine, like others, was perfectly capable of making some definite contribution to life. I showed her that one with her ability and dedication to high values in life should have

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few fears about reciting in school. Anyone who was conscious of the God power within him and who was linked up with the great creative force of life certainly had no grounds for disturbing anxieties while answering questions in a history class.

3. Little value in history. The question of the value of history was brought up time and time again. To Lorraine it was just a record of the past with little value to the person who like herself wanted to give ~~his~~ life to Christian work. Here was a definite misconception that between my wife and myself I think we cleared up. We showed how vital it was for a person to have an understanding of the past in order to understand and to evaluate the present and the future - that no Christian worker could be at his best unless he had this approach. And more than this was the fact that the attitude one assumed in school toward any subject might very easily become an attitude assumed toward interests outside of school which might not seem interesting and vital. But on the other hand, if a person could face some course in school -- even if it were detested and see the value in it and get that value through concentrated effort -- then there would be a changed attitude toward other tasks which one might like to discard because of their seeming uselessness,

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may have a natural dislike for subjects of that nature; second, she might be fighting the course and not giving it a chance; or third, it was not made interesting and appealing by those who taught it. The approach that was made after careful consideration was based on the last two reasons. The one thing that was done here was done by my wife. At various intervals, she gave up her evenings in order to go over the assignments with Lorraine and help her to see the human side of history, the value of it, and to present the whole background of history in a new setting. This served its purpose very well, and some slight gain in rank in school was observed.

5. Health Problems

The first section of our YOUTH GUIDANCE CHART on health did not constitute any stumbling block as we faced the suggested standards. There were two facts that did come up that doubtless have considerable bearing upon other problems. First, Lorraine is under the doctor's care for anemia. Though it is not serious, it demands particular attention and somewhat influences her mental attitudes. The second factor that came up in a talk between her and my wife was one over her menstruation periods. Lorraine has been menstrating every two weeks, which may account for some of her emotional responses. In both factors mentioned, the family physician is advising her and her family as to the best care and treatment.

6. The problem of shaken ideals

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6. The problem of unmet needs

Lorraine is a very idealistic girl. From a normal

standpoint her life is almost spotless. She dreams much of her home, of children, of her life (she hopes) in some parsonage. In preparation for that home, she does not care to be affectionately treated by every fellow that would like to go with her. One young man has been going with her off and on for quite a while, but she wants it to be just a companionship and nothing more than that. Like all boys, Donald wants a kiss now and then. Everybody does it and he can not seem to understand why Lorraine will not let him kiss her. But she will not, because she feels that when the time comes she wants to be able to go to her real lover unsullied by the kisses of other boys. For a long time, Donald left Lorraine just because of her attitude. It hurt her, too, because she wanted Donald as a friend, but not in the way he wanted to have her. She has held to this attitude faithfully until one night in January. The young people of the church had hired a pung and went for a pung ride. Lorraine was afraid she would be called a wet blanket -- so she went along and joined in the fun. And it happened - why, she doesn't know - that she allowed a young fellow, nice enough, but one whom she had never met before, to kiss her. This experience broke her up completely. We must see the whole experience through her eyes in order to be able to understand it. Here she had help up a standard all her life -- against the taunts and jests of her friends who "all did it" and now she had pulled the ideal down, and they knew it. She just hated herself.

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When she shared an account of the experience with me, I felt that the first thing we ought to do was to objectify the situation and to see just why she allowed the strange young fellow to kiss her. This we did. We saw that some of the reasons were:

(1) Curiosity

(2) Afraid of being called a "wet blanket". Every other couple was doing it.

(3) Loneliness

We faced each of these main reasons and tried to create a constructive point of view. From that point on we thought together about how foolish it was to allow one slip to be the cause of pulling down all the ideals she had. One mistake can be a ~~real~~ lesson to us, and can inspire us all the more to hold to a standard that we know to be right no matter what others may say. Knowing that she loved children, I tried to have her see what it would mean in her future home to advise and counsel her children - knowing that she could speak out of an experience that had not been sullied by lack of restraint. The joy and happiness that would be hers on such occasions would outweigh a thousand times any reproaches that she might feel now because she was not as free with herself as others. I think Lorraine saw the point, and as nearly as I can judge she has not worried as much as she once did.

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7. Adjustment to a regrettable emotional experience.

This experience was one that could have been avoided if circumstances had only been a little different. However, as it was, Lorraine found herself one Sunday evening at an evangelistic service in the Church of the Nazarene. An aunt had been asking her for a long while to come. Also a young friend whose emotional nature responded quickly to a Nazarene service had been urging her to come. The service in the Nazarene Church was conducted by a young man thoroughly in keeping with all the tenets of his faith. There was the usual preaching and song service and at the close the call to the altar. Lorraine did not have to go down, but under the influence of her youthful friend and her aunt, she did. It so happened that when she arrived at the altar it was filled and she had to wait. When those at the altar had returned to their seats, Lorraine was the only one left to kneel. And there ignorance and stupidity did its work. The minister prayed over her -- the people exhorted her. The aunt told the minister there was trouble at home and so he said, "You must make a choice; it is either your home or God." Some person in the audience said that the devil would get her if she didn't confess her sins. A few minutes of such bedeviled treatment would drive anyone to distraction, but according to Lorraine, she was there an hour and thirty minutes. (I think this must be exag-

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anyone to distraction, but according to Lorraine, she was

there an hour and thirty minutes. (I think this must be exag-

gerated; however, a few minutes probably seemed that long) It is no wonder that she told me later in conference that if God is like those people described Him to be then "I hate HIM". She was so frightened and upset that she hid under the bed clothes that night. It was a terrific nerve racking experience-one that I was so sorry she ever had to pass through, because it was so unnecessary.

In trying to meet this situation, the first thing that I said was that she must never attend any more services in that church if she expected any help from me. She agreed to that although she wondered what she would do when her aunt asked her to go again(still unable to stand up for herself). The second thing was to objectify the whole service and to see how such a procedure was a mockery of God and of real religion. Little by little we had to go over the ground to make this clear and to see that though one had to get over such experiences, it could be done more easily by realizing that God and life could never be portrayed in the manner expressed in that church. We discussed the reasons why people have such crude ideas, and what we can do about them. We tried to see God as Jesus saw Him and on that basis build our approach. The task here was to so fill the mind with pleasant associations about the church, God and religion that there would be as little recall as possible of an experience which did not come far from being a traumatic shock.

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8. Finding reality in religion

One of the tasks that faced me as I dealt with the young people in the guidance program was to make religion a meaningful and vital experience. As with the others, so with Lorraine, one or two basic desirable experiences were discussed. The first was the morning watch. We thought through the whole experience of the prayer life and what it means to a person who has that spirit of immediate touch with God. I told of people whom I had known who lived so close to God that they rose above the rank and file with a power that others did not have...My object in making the prayer life so vivid was to inspire my youthful friend to desire it. In Lorraine's case, I did not have to inspire her, because she finds a world of meaning in the prayer experience. We thought of how the morning watch could mean the most, of the necessity of giving adequate time to it, of attending to prayer with regularity. I gave her, as I did the others, the little devotional pamphlet FOLLOW ME, printed especially for young people by the Westminster Press of Philadelphia and in my opinion the finest bit of devotional reading for youth to be found anywhere. Lorraine has been faithful to her morning watch in spite of the numerous unhappy experiences through which she has been passing.

One of the assignments which I made was to write a short paper, on What God Is Like To Me. The purpose here was to ascertain the amount of religious insight that Lorraine possessed, making it easier to suggest further steps into an understanding

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of the nature of God and life.

Lorraine's paper follows:

"To me God is an ever loving, ever faithful, all powerful and merciful and all righteous Father - an unseen companion. He is a friend in the highest sense of the word. He is a guide and a savior. He has much work to do and He asks us to help Him carry it out. Many of the things He does now we don't understand, but we will some day. He is disappointed in us when we do wrong. He is one to whom we can take all our troubles and be sure of help and we can trust Him always. He knows everything even the thoughts of our hearts. He challenges us to a better and higher life. He expects my best in everything. The privilege to serve him implies work and responsibilities and a failure to recognize the work or responsibilities brings its ~~suppose~~ and retribution. We are obliged to live up to the light and knowledge granted to us."

It seemed good psychology to recognize all the fine thoughts which Lorraine had written about God. Not only from this paper but from the many conversations I have had with her, I know that God is very real. We studied thoughtfully the phrases and ideas expressed in her discussion. Some of the ideas sounded good but had little personal meaning in themselves. Her thoughts about God became more clarified as we thought of the progressive revelation of the divine nature. We studied a few passages in the Old Testament to catch a glimpse of how

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God was conceived in that early Hebrew mind and to see how slowly but surely they loosed themselves from anthropomorphic conceptions and from the inhumanity which they attributed as part of the inherent nature of God. With this background of seeing God as he expresses himself in new ways for those who have eyes to see we found much that offered helpful guidance to Lorraine.

These eight problem areas: What does real friendship mean, Religious uncertainty and doubt, Emotional problems resulting from religious conflicts, Failure at school, Health, Shaken ideals, Adjustment to a regrettable emotional experience, and Finding reality in religion -- have been the most important ones we have discussed. One should by no means judge from the foregoing statements that Lorraine is a problem child in the sense that we usually think of problem children. She has an unusual sweet personality, high ideals and fine ambitions. She is passing through that time in her life when the storm are stress are apt to be pretty strong. Ever growing ideas about the world, religion, loyalties, and herself create innumerable conflicts in their struggle for expresion. It is no wonder that there are alternative moods of happiness and depression - of certainty and doubt - of wise and unwise activity. These are the pangs of a new self being born - a self which if it meets the needs and demands made upon it with wisdom and understanding will grow into a most wholesome Christian personality.

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No. 2 Regina Stewarta. Background

To know Regina is to know a girl who presents one face to the world while hiding her real self behind a mask of looseness, insolence and ill mannered living. It was quite a while before we discovered the real Regina and began to appreciate some of the factors that made up her life. Let us look at her briefly.

Regina is a girl of eighteen who works at present in the Woolwich Bleachery. She left school at the end of her junior year because of unpleasant associations at home. Her mother is a pleasant, homey person while her father is rather underhanded, dominating, demanding. He works for the New England Telephone and Telegraph Company as a lineman. Several family tragedies have occurred in the last few years which have left their scars on the entire family group. Mr. Stewart fell from a pole one day and broke both of his legs. He was in the hospital for a long time. During his convalescence, his young daughter, Regina's only sister, met a tragic death. She was playing with matches one day in the house when accidentally her clothes caught on fire. Lacking the judgment of an older person, she rushed - panic stricken into the street - her clothes became a burning torch. She received third degree burns and, of course, did not survive. Twins were born into the family prematurely and did not live. This last summer Regina's older brother passed away -- the victim of Bright's disease. These tragedies and other

1. The Victim

To know begins is to know a girl who presents the face to the world while hiding her soul well behind a mask of innocence and a manner of living. It was quite a life before he overtook the road again and began to speculate some of the reasons that made up her life. Let us look at her briefly.

Begins is a girl of sixteen who works at present in the local elementary. She lost school at the end of her junior year because of unpleasant as well as other reasons. Her mother is a pleasant, homey person while her father is rather underhanded dominating, demanding. He works for the New England Telephone and Telegraph Company as a lineman. Several family tragedies have occurred in the last few years which have left their scars on the entire family group. The father fell from a pole one day and broke both of his legs. He was in the hospital for a long time, but in his convalescence, his young daughter, who was only sixteen, got a terrible death. She was playing with a broken one in the house when he suddenly fell asleep on the floor. During the judgment of an older person, she rushed - panic stricken into the street - her clothes became a burning torch. The poor child never came back, of course, and his survivors. There were four in the family previously and his not five. His last mother's sister, another passed away -- the victim of a violent disease. These tragedies and other

factors which we will discuss later will give us some insight into the reasons why Regina acts as she does.

b. Personal problems and nature of counseling

I. Care of body

This was the first major problem that arose. The importance of this was intensified when it was realized that Regina was an habitual smoker. She did not ~~smoke~~ to be smart, but it had just become a deadly habit which she did not care to break.

Smoking was discussed in all its pros and cons. It was discussed in the light of what the best physicians say -- especially in its relationship to children bearing mothers. Regina in spite of her apparent coarseness cherishes the thought of some day having children. One point that impressed her was this: would she as a mother be willing for her children to indulge in a habit which though popular could lead to harmful consequences? I do believe that if Regina could be made to see the dangers of habitual smoking on potential mothers, she might drop the habit. At the present moment, she'll have to a good reason for giving it up..... Thus, the real task is to help her ~~make~~ her own decision - that in the long run it does not pay.

2. Finding God

How true it is that in religious thinking one reflects the training and influence brought to bear upon them by their home, church, school, companionships and the larger social interests. Deep in Regina's heart, there is an intense longing

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interests. Deep in Regina's heart, there is an intense longing

for reality in religion; I have seen it express itself time and time again in our conversations and in our conferences. But the whole thing is meaningless, vague and unreal to her.

I wanted very much to have Regina see the value of coming in close contact with God. She admitted that she wanted to but how was the big question. We talked considerably about the morning watch, its purpose, possibilities, etc. It was brought out how if one takes the time systematically and regularly to commune with God that his life is never the same thereafter. Some new power comes to a person who links himself up with the eternal. In the clearest, most intelligible terms possible, I explained how this was true. One can not expect too much in this respect. For Regina, it means a long process of guidance, counseling and fruitful discussion to help her make her tryst with God a high moment in the life of every day. I know that she is trying and that is the important thing.

We discussed at length our understanding of God. Sometimes, Regina would say, "I feel God, but just can't explain him." I feel him more when I am singing hymns in a church service than anywhere else." Facing the task of helping to make God real is difficult, but its difficulties are somewhat minimized when the individual's point of view is clearly known. It was not hard to understand Regina's approach. God was a power--everywhere. He ought to be obeyed. She did not want to write a paper on What is God Like to Me as the others had done and so she was not urged to.

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The counseling done here was most informal. I showed my understanding of Regina's confusion regarding the whole matter of religion and offered to help her as much as I could. A few practical things were done.

First, we ascertained how she got her ideas. Obviously the answer here was from her contacts with life and people and what little real thinking she had done.

Second, we studied God as a spiritual power in the world expressing Himself through life from the beginning of time. We followed in our conferences a study of how God has been expressed through various ways down through the ages -- how He came to be seen most perfectly through the eyes of Jesus.

Third, we tried to relate that God to our lives today. What, for example, would such a God have to say about a girl who was an habitual smoker? What are the demands of this God upon all of us?

In such a vain, we informally discussed God and religion -- first, determining what the ideas were which Regina had of her own and then moving on to a fuller discussion. Regina attended one of our recent Leadership Training Classes on the LIFE OF CHRIST, which, I am sure, meant considerable to her. She has also shared in our young people's fellowship meetings which we hold in the parsonage Sunday evenings. Though often speaking out of turn, the fellowship hour has done a great deal for Regina. In these devotional moments, we sit in a room by candle-

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light usually with a picture of Jesus in the Garden of Gethsemane hanging in a prominent place on the wall. In that atmosphere we reverently discuss some pertinent problem. Quietness, a subdued atmosphere and real reverence characterised these meetings. A spirit of heart searching prayer brings the fellowship to a close. This informal way of bringing Regina and the others close to God has had unusual results.

3. Home conditions influencing a growing life.

In a discussion of this problem, we strike at the major misfortune in Regina's life. Her home experiences have seldom been happy ones. In addition to all the tragedy which we just mentioned, she has borne the sufferings that come from an unreasonable father. Regina's present habit of loud talking, some vulgarity, etc. has been caused by her desire to cover up the real self which is so often crushed and humiliated at home. Regina, for example, loves to dance, but her father has allowed her to go to only five dances in her life, and she is now a girl of eighteen. The first dance she attended - a high school function - her father drove her and her escort to the dance and came back for them at the close. He would not trust his daughter one moment with a strange fellow. He was determined that he would watch out for her and see that nothing happened. When relating this incident and others like it, Regina would often say, "Boy, he has a rotten mind."

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His suspicious attitude is shown by the way he reacts to any young couple that may be out on a lark. If cars are parked on the street near his house at night, he would get up and throw tin cans at them - sometimes taking down the license number, to see if they might come again.

Neither of the parents attend church. The father thinks that church going people are about the same -- always after money. Sunday after Sunday Regina comes to church by herself. How often she has spoken how she wished her mother and father would come -- especially her mother. But mother has to wait on father at whatever time he wants his breakfast - perhaps seven o'clock, more likely ten. Mother can never go to church under those conditions.

This suspicious, dominating attitude has been so much in evidence that it has crushed the real Regina and brought a devil-may-care attitude, which simply says, "When I do get outside of this place and when I am not watched, won't I have fun?" Regina was wildly incensed at an incident which happened when her brother, John, who later died, was brought back from the hospital. His girl friend came to see him, but Mr. Stewart would not let her visit John in his bedroom--sick as he was. He had to get up, come downstairs, and entertain his friend in the parlor.

Regina for a long time kept a diary. In it she has recorded all the dark feelings which come to her when she realizes

His suspicious attitude is shown by the way he reacts to any young couple that may be out on a lark. If cars are parked on the street near his house at night, he would get up and throw tin cans at them - sometimes taking down the license number, to see if they might come again.

Neither of the parents attend church. The father thinks

that church-going people are about the same -- always after money. Sunday after Sunday Regina comes to church by herself. Now often she has spoken how she wished her mother and father would come -- especially her mother. But mother has to wait on father at whatever time he wants his breakfast - perhaps seven o'clock, more likely ten. Mother can never go to church under those conditions.

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the kind of a home in which she is forced to live. Especially does she detest her father for ^{what} she really knows ~~as~~ him to be. At different times, Regina missed her diary from its accustomed place in her bureau drawer. It later came back. She knew, however, from what her father said at different times that it was he who had removed the diary from the drawer and read it. One night there was a bitter exchange of words between Mr. Stewart and his daughter. He suddenly exclaimed, "Well, you said you were living in hell and that you hate me." Regina could not imagine what he meant until she realized that those were the very words which she had recorded on one occasion in her diary.

So it is that Regina despises her father, but loves her mother. She would like to ~~puleaveit~~ and take her mother with her. She dreams of a home of her own with babies and a happy home life. Often, however, she gets morose about the possibilities of marriage and says, "Well, who would want me?"

So far we have not been able to help Regina on her home situation, although it is pretty clear what the underlying forces are which account for much of her unhappiness. Her life is filled with so much goodness that it seems a shame to have her ideas and ~~ideals~~ distorted by an unreasonable parent. Knowing Regina as I do and understanding this much about the factors in her home life, it seems that the following suggestions might help her to make some readjustments and to find some of the happiness which has been so difficult for her to find under the

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present circumstances.

First. Encourage Regina to understand herself and her home environment with a right perspective. Too much has she felt that as a result of the many conflicts which have gone on in her life that she is no good, that no one really cares for her. Through sympathetic counseling, Regina could see the possibilities of her own life and not be too harsh upon the situation at home. Such an insight might help her to understand her father - realizing that perhaps he was the end result of unhappy circumstances, and that the only way she can live up to her best is to order her own life in such a way so that when she builds her own home, she will not influence her children as her father has influenced her.

Second. I believe that Regina can do more in the promotion of finer understanding between her father and herself. Naturally she resents the intrusions he makes upon her privacy, but she can be big enough to overlook some of the faults in her father and try to understand them. Perhaps if Regina could show her father a real affection, it might bring about a finer feeling between the two.

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seen her respond already to the confidence that we have expressed and shown, and a continuance of that faith on our part will be all to the good.

Fourth. Regina can be given a few more opportunities in the church where she can shoulder some of the responsibility and make her feel that she can share as much in the work as the rest. This would not mean putting her into too responsible positions, but giving her what one might reasonably expect she could do and do well.

Fifth. Mr. Stewart, though stubborn and unreasonable, can be approached. In future contacts it will be easy now and then to bring up certain thoughts or suggestions that might set him to thinking and which certainly would do no harm. His attitude toward Regina and the rest of his children in some degree is a perversion of his solicitude and love for them. A few well chosen words might start him to thinking. At least it will do no harm to try.

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No. 3 Lillian Staples

a. Background

Our study in the case of Lillian Staples represents the most perplexing and difficult of all the young people in the guidance program. So many factors enter into her total personality that one has to proceed cautiously, carefully analyzing all the possibilities that go to make her what she is.

First, let us see Lillian in the light of her home background. Her father is co-partner in a local newspaper company. He is not excessively wealthy, but his income would place him in the upper brackets of the incomes of the community. He is proud of his daughter, Lillian, and her sister, Elizabeth, and is willing that they should have about the best of everything. Lillian once said that her father promised her when she reached eighteen that she could either have a fur coat or an automobile. She reasoned: well, the family has a car, and I can always have that when I want it - so I guess I'll have the fur coat. Personally, I am no judge of the value of fur coats, but the one she now wears and parades before the (envious?) eyes of her friends certainly cost several hundred dollars. The father is not popular in the community - just why I am not yet able to ascertain. He is not generous to outside worthy organizations and seems to hold on to all that he can make. The mother is not very popular either. Some of the personality problems of the mother are clearly seen in her daughter whom

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we are now discussing. Mrs. Staples' mother - well advanced in years - is staying at their home. Her grand-daughters are just decent to her - they become very nice when they want a few dollars for a new pair of shoes or a new pair of stockings. Lillian's parents wanted her to enter nursing when she graduated from high school, but she would not listen to it. She wanted to enter a dancing school which she eventually did - even though her parents thought they could divert her interests by sending her to a nearby school, for a year where she received training in economics.

b. Relationships with others.

Secondly, let us look at Dorothy in the light of her relationships with others. When she was a very little girl, she came running to her mother one day - saying that the other children would not play with her. She was heartbroken. This fact is still true. Lillian has no real friends, because she does not know the A,B,C of friendship. She expects the other person to go the whole way as we saw in case No. I.

For several years until recently, Lillian has been president of the Epworth League. She has reveled in this office because it gave her a chance to display her power -- to tell one person to do this and "make it snappy" or to tell someone else to do that and "hurry it up". The reason she was re-elected year after year was due to the fact that she was willing to run things and see that the work was done. The fact was that

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Lillian with her endless energy and get-it-done type of personality made it much easier for the rest of the league by doing the odds and ends herself, and the group members were perfectly willing that she should.

When my predecessor left, it was a question as who would lead the Junior Choir as the minister's wife had done it before. Before my arrival, Lillian without saying a word walked in and took over the responsibility. She knew something about music, and ~~did~~ a fairly creditable job, but she could no better get along with the Junior Choir members than she could with anybody else in the church. She tried to drive them, but with no results. The children were afraid to cross her in any way; conditions came to such a state that a new arrangement had to be made.

One incident which occurred in the church last October illustrates what a maladjusted personality can do when it gets itself involved in matters of opinions and judgments. The problem of dancing had been creating quite a furore in the church. One of the young people who had gone through a rather sudden conversion experience last summer stood out dogmatically for her point of view - namely - that it was wrong to dance. Others took opposing views. The matter came up one day at a Junior Choir rehearsal. Lillian took it upon herself to say just what was right and to be the final arbiter in the matter. It promoted an embarrassing situation, led to a real fight among the young people and caused one of them to leave the church.

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Lillian has been for several years to Berwick Institute which we have had occasion to mention before. Word has come to me that of all the young people from our church who have been to Berwick, Lillian is the most difficult to orientate into the spirit of the institute. One counselor a year ago admitted that she was the greatest problem present. She brought a great deal of unhappiness to Lorraine Pye by her arrogant, self-assured ways, her certainty of her own goodness and her sceptical remarks about the validity of the religious experiences of others.

In her general relations with people, Lillian antagonizes. This does not mean she is never able to cooperate with others, for I have seen instances of genuine sharing on her part. These, however, are rather few and far between.

c. Problems of personality

Regarding her personality, we have seen many peculiar traits as they have expressed themselves in group relations. She is reliable, has a highly intelligent mind, She is tactless and brutal in her ways of getting things done. She takes secret joy in being able to display her ability, as for example, being called on unexpectedly for a solo and performing with real credit, or at the last moment asked to give an exhibition of toe dancing at some entertainment and performing faultlessly. There are moments when you are convinced that Lillian is telling the truth and yet facts will come up showing that she is not.

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One night last fall when the Berwick delegates gave an account of their experiences, this truth was illustrated. In Lillian's talk, she told how much it meant to her to visit the "Quiet Room" which was reserved for those who wanted a place for prayer and meditation. To Lillian this was one of the ~~greatest~~ experiences of the Institute, yet the other delegates told me later that Lillian scorned and ridiculed those who went to the Quiet Room and never went near it herself. One hearing Lillian speak that night ^{one} would wager anything that she had meant everything she said. Perhaps she did. Perhaps she really was deceiving herself. As can be easily seen, Lillian is not liked; young people go out with her because they want to be sociable and they enjoy riding in her car..I have never seen a girl with such energy. She can not keep still. She hardly ever spends an evening at home, but is out to this or that function. She carried a heavy load at the church and always seem able to do more if more needs to be done. She likes to mould people to her ways of doing things, but rebels against working with others.

Lillian carries over the same dogmatism in her religious views. She looks with aloofness upon the young people who are passing through these periods of unrest and doubt. Though only eighteen herself, she says, "I've been through all the things you kids have gone through. you'll come out, ^{it} it alright." And she herself has not really touched the heart of religion. Such an attitude cuts other young people like a knife and is

One night, when the lights were all out,
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"It was a long time ago," said the old man,
and continued, to tell of the greatest
lenses of the universe, and the story of the
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indicative of her own personality troubles.

In spite of all these reflections upon the personality and character of this girl, she has many admirable qualities. In our Fellowship Meetings I have caught many a longing look as if she sensed a great lack in her life and wished that it might be filled. Her attitude here is not for show, I am sure, but she really becomes impressed by the possibilities she feels within herself. Yet within those same meetings, Lillian is very apt to make a cutting remark that will sear the soul of someone present. She has many talents -- among them the possession of a fine voice and that of being an excellent toe dancer. She uses these talents whenever she has a chance and takes a secret joy in being called upon unexpectedly and then performing like a veteran. She is a tireless worker, and finds it hard to relax. She belittles those who can not stand her pace.

d. Interpretation and counseling procedure

The question, Why does she act as she does? is supremely important as we try to understand Lillian. The home has quite a bearing here. She has had her own way so long that it is hard for her to adjust herself to wishes contrary to her own. She has had pleasures and privileges which have given her a false interpretation of values. Her mother and father are poorly adjusted personalities. It would not be far wrong to say that Lillian is the unhappy result of a discordant home situation. We mentioned before how Lillian came home from school one day crying bitterly because the other children would not play

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with her. Factors were at work in those early days bringing on the difficulties we have now. If they had been able, the parents might have dealt with the situation then in such a way as to make Lillian's childhood normal. This they did not do. Lillian took refuge in compensating for her loss of prestige by asserting herself wherever she could. She sensed the way she was being treated and began to show a superior attitude to cover up a gnawing inferiority. Conditions grew worse as she passed up through the grades into high school. Lillian, it seems to me, is the result of early home conditioning and a peculiar personality complex which seeks to compensate for inferiority by superiority drives.

I am not so foolish as to believe that a little counseling and guidance in Lillian's case will change the whole personality make-up. I know her too well for that. I doubt if she ever will be able to erase all those selfish, almost cruel ways that set her off - disliked and almost hated at times. I do think it is possible to rub off a few rough edges and to help her face life more sensibly.

Little can be done with the parents at this time. Lillian will probably have a dancing studio of her own in a short while and will not be under the influence of the home. We must work with Lillian herself.

We have had several conferences together under different conditions. I think we came the closest to problem solving on the

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occasion of the argument in church one Sunday over the question of dancing. The aftermath of this unhappy affair was fraught with tears, swearing, bitterness, and spite. I asked Lillian to come down to the church that afternoon which she did. By leading the discussion in an informal vein, I finally had her admitting with many tears that she knew she was hateful, viciously sarcastic and unpopular with the young people of the church. This was the thing I wanted her to admit without my suggesting it. With this confession as a point of departure a few ideas were discussed as to how one might change undesirable factors in his personality if he desired. This is the approach I have held up before her in our subsequent conversations. I have expressed my utter confidence in her and my belief that she need not stay where she is. I feel quite sure that that attitude has been quite helpful. Most all the pastors previously would have nothing to do with Lillian and that was one thing I wanted to avoid. I believe an unfaltering faith in a person such as this one will bring out many good points.

Another approach has sought to ease Lillian as gently as possible out of as many responsible positions as possible in the church. We made her see the wisdom of having a combined choir and putting its entire direction in the hands of an older person. The Epworth League voted in as president this year a young man in place of Lillian. These changes will give Lillian a chance to work with others and to show the nature of her new desires for self improvement.

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No. 4 Richard Overland

a. Background

Richard is the only male among the seven young people who have been working with me in this youth guidance program. We have had a fine time together, have understood each other very well. Many have mentioned the changes that been appearing in Richard's attitude and bearing. I have been surprised myself how rapidly he has opened up to new ideas and ideals.

Richard is sixteen and is rated as a sophomore in Sanford High School. Neither his mother or father enjoyed the advantages of a high school education. Mrs. Overland is a sweet, lovably personality who carries the interest of her home very close to her heart. She has been a patient in the hospital for a long while, but through it all has kept very serene and happy. Mr. Overland, on the other hand, is a night watchman for the city - rather set in his ideas - but a good father. Richard's brothers and sisters have all done creditably in their vocations and in their high school years - the two girls graduating with highest honors.

b. Personal problems and nature of counseling

I. Inferiority

One of the basic problems we had to face with Richard was his sense of being inferior. He is the youngest of the children and outwardly seems to have less ability than

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b. Personal problems and nature of counseling

I. Intensity

One of the basic problems we had to face with Richard was his sense of being inferior. He is the youngest of the children and outwardly seems to have less ability than

any of the others. In years past he has been eager to be helpful around the house - to make things for the home, but very often his father would come along and say, "That isn't right" and proceed to finish the work himself. That attitude has persisted for years -- "Richard can't do anything right" -- until Richard really feels that it is true. This fact carries over in what has been the main problem in Richard's life -- the inability to do passing work in school.

2. Failure in school

Back of him is the enviable record that his sisters have made, but with him school is anathema, and the less he has to do with it the better. His usual marks are 35, 45, 50, 60, etc. He doesn't care for the work, goes to school only when he feels like it, and seems absolutely unable to find any interest in the curriculum. This does seem rather striking in view of the fact that although he is not a brilliant youth, he is much better than his marks would indicate. To what extent is the inferiority complex from which Richard suffers to some degree the cause of his unusually poor work? That is one of the questions with which we have been wrestling in trying to offer needed help.

My own reaction is that although Richard's inferiority does show up in many instances, I do not believe it is the main cause of his failure at school. He seems to be one that is not fitted to do school work - because his interests are

any of the others. In years past he has been eager to be helped around the house - to make things for the home, but very often his father would come along and say, "That isn't right" and proceed to finish the work himself. That attitude has persisted for years -- "Richard can't do anything right" -- until Richard really feels that it is true. This last carries over in what has been the main problem in Richard's life -- the inability to do passing work in school.

2. Father in-school

Back of him is the enviable record that his sisters have made, but with him school is anathema, and the less he has to do with it the better. His usual marks are 25, 45, 50, 60, etc. He doesn't care for the work, goes to school only when he feels like it, and seems absolutely unable to find any interest in the curriculum. This does seem rather striking in view of the fact that although he is not a brilliant youth, he is much better than his marks would indicate. To what extent is the inferiority complex from which Richard suffers to some degree the cause of his unusually poor work? That is one of the questions with which we have been wrestling in trying to offer needed help.

My own reaction is that although Richard's inferiority does show up in many instances, I do not believe it is the main cause of his failure at school. He seems to be one that is not fitted to do school work - because his interests are

always somewhere else. This does not signify that our friend is a genius in some isolated field but may signify that he has native talents which the usual school system does not bring out. Richard has lost much of his inferiority feeling in the last year. His father admitted to me that he has seen a great change of interest on the part of his son toward his school work since we have been working with him. The young people of our Epworth League elected Richard to the presidency recently and the honor has given him a sense of responsibility. Yet, though the feeling of inferiority is leaving, Richard is not doing any better in school work. Is the school system then failing Richard?

It was my good fortune recently to read an account of work done by Dr. Johnson O'Connor of the Human Engineering Laboratory of New Jersey. His laboratory experimentations are subsidised by Columbia and other colleges. It is Dr. O'Connor's contention that personality abilities can be broken down into component parts through a series of worksample tests which determine the individual's ability to do a certain problem in a given amount of time. These worksamples are in the following fields: Tweezer Dexterity, Accounting, Engineering, Tonal Memory and Personality. These tests have been given to over 20,000 children with remarkable success. Through such methods they have been able to ascertain aptitudes in children as young as eleven with profitable results.

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After a talk with the laboratory worker in Boston and after

consulting Mr. and Mrs. Overland, it was decided that Richard should take the tests. Dr. O'Connor personally analyzed the results and shared his observation with Richard and me. Richard was not one -- in his opinion -- who would ever fit into the present school system. The tests checked with many observations that Richard had made of himself. Careful consideration with Dr. O'Connor about what to do brought forth assent to Richard's proposal that he enter the Bloomingfield Agricultural School this fall -- a school whose curriculum meets a larger number of Richard's needs than does the regular school system. Richard has always shown a great interest in horticulture and agriculture and I believe his new school will give him a new lease on life.

We have sought on early occasions to give Richard every reason why he should have faith in himself. My whole relationship with him has been on that basis and I can honestly sense a remarkable change. A new background this fall, a growing sense of his own worth, interesting courses should help to build a finer youth out of Richard Overland.

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V? Summary of Results Obtained

In carrying out the work of this thesis in the last year, a few definite results have appeared. I would like to set forth what I consider these results to be as this thesis is brought to as close.

A. Youth is earnestly seeking the truth. By this I mean that the large majority of young people want reality in their experience and are not content to sit back and behold life in ignorance. Indifference may seem to move on the surface, but generally it is only a camouflage - hiding the real youthful interests.

B. Youth is responsive to personal guidance of a high order. A basic need is one of response and if youth can find that need in some counselor who wisely guides the individual to progressive higher levels of intelligent self-direction, the response will be immediate and genuine.

C. It is only through personal work that one can fully comprehend the causes and factors involved in youth problems. The group approach sees the youth as a member of a group - subject to group interests and influences, but does not permit one to catch a total picture of each individual life. Thorough acquaintance with home conditions, school environment, group associations comes only as one is willing to take the time to see all these conditions as they relate to a growing life.

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D. Personal guidance is an invaluable aid in facing critical moments in adolescence. A large number of our young people come through the teen age without too many scars. Many, however, find the storm and stress period too severe, make unwise decisions and become involved in problem situations too great for them to solve. It is in such circumstances that wise counseling becomes a blessing - promoting wholesome integrated living.

E. There is a vital need of a finer correlated program between the church and the school in regard to character education. The methods and materials of each should be available to the other so that both can say: Here is the youth with his problems and difficulties - what can each of us do that the other can not and what can we do together?

F. A program of personal guidance must include the arrangement of conditions suitable to social functioning. One can bring out into the open the causes of maladjustment, and help the youth to plot his own course, but one should in addition, if possible, arrange conditions in which the individual can function more successfully.

G. The finest type of guidance comes through consistently planning for intelligent self direction. As much responsibility as possible should be placed in the hands of the counselee in making his own discoveries and in planning his own life. The less the counselor is forced to do, the more effective is the counseling procedure.

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Digest of the thesis

We are living in a world giving ample evidence of the need of youth guidance. Personality problems are always arising especially during the adolescent years; society makes certain demands and the response of youth to those demands inevitably creates conflict; the school holds out the opportunity for high education, but in the process of securing that education, youth must be constantly weighing one value against another, and the choices are not easy. When life calls, the youth soon finds that what he wants for work and what the world may be able to give him are two different things. The time comes when he does find a place, but in his mind he may be still determining some philosophy of life that will suit his particular needs and bring him the maximum of happiness.

Guidance implies understanding. The understanding comes as we think of youth in terms of their major characteristics. The physical development of youth is excessive during adolescence; the mental interest and output often attains amazing heights - spiritual unrest and uncertainty are forever with them. There is growth in adolescence as a rule according to the type of environment in which youth has lived. Youth is constantly living in major problem areas which to a greater or lesser degree are producing conflict situations. Such areas are those of behavior difficulties, sex adjustments, getting along with other people and home relationships.

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Our study into the psychology and method of personal youth guidance is based on the assumption of certain principles. We recognize in these principles, first of all - that we are dealing with individual variations, that no rigid mode of guidance can be laid down, but that we must think in terms of individual differences. Again, it is agreed that youth is seeking certain definite ends in life; namely, new experience, security, proper recognition and response. Youth with its immature emotional level is not able to meet all the crises of adolescence and thereby at times needs mature guidance. To such guidance youth is responsive, because it is obvious that it leads to higher social functioning and personal happiness. Guidance is not prescriptive but seeks a higher end; namely, the progressive ability of the individual to guide himself.

Though there are no inexorable laws in personal counseling, there is a more or less clearly defined procedure which secures maximum ends. The counselor must establish a satisfying rapport with the counselee so that the discussion and sharing can move along an understanding level. The counselor must deal with every situation in a way that will meet the level of experience and need of the one concerned. Certain established principles in counseling will be utilized. Previous to any personal counseling, one should have at his disposal a thorough understanding of the background of the counselee and any material that would be illuminating. As one deals with youth and faces their problems,

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he should see that the problem is out into the open and that its implications are understood. Alternatives of action can be suggested, and some specific course outlined as the best answer to the problem. Some of the many available tests may be helpful in discerning interests, attitudes, etc., and thus make the solution easier. Through all the counseling, the goal of developing intelligent self direction should be ever before the counselor; in addition, the counselor should continually keep in mind those factors which help to organize character: developing a singleness of aim in life, centering attention upon enterprises rather than upon motives and seeking the marks of rational, self control.

We now consider four young people with whom the writer shared a personal guidance program during the past year. Lorraine Pye is a girl with a fine background but rather emotionally unstable - largely through a summer camp experience and other emotionalized factors. Counseling here has been in the form of meeting each problem as it arises such as those in church, school, group relationships, etc. and helping Lorraine to see herself and to think through an intelligent course of action.

Regina Stewart comes from a home where the situation is unfortunate. The father can not trust her and has not provided her with a chance for normal growth. Regina has been led to see slowly the futility of the front she assumes which is a

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compensation for her suppression at home.

Lillian Staples is the most difficult case. Her personality and environmental problems are very deep. Counseling here has been in the form of self analysis and maintaining a vital faith in her potential and actual worth.

Richard Overland's greatest problem was his complete failure at school. Aptitude tests and personal interest have helped him much and made vital adjustments in his educational program.

Some definite results have stood out in this thesis. We are conscious that youth is earnestly seeking the truth; that to a high order of personal youth guidance youth will always be responsive. Personal work is necessary to understand fully the causes and factors entering into problem situations. Especially is guidance needed during crucial moments in adolescence. The school and the church might well work more together in the interests of youth whom they both serve. Suitable conditions for social functioning must be included in a guidance program. Central in helping others must be the desire to make possible intelligent self direction.

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THE END

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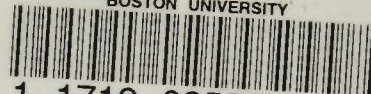
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